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ABSTRACT

This volume contains 13 articles that reflect the development of adult education in Israel during recent years. The material relates to the principal areas with which the Division of Adult Education deals: formal and nonformal education for adults, language and cultural absorption of new immigrants, and training of facilitators for parental counseling. The articles are as follows: "Past and Present in Adult Education" (Shalom Klein); "Elementary Education for Adults: The TEHILA Project" (Moshe Adorian); "High School Education for Adults: Trends and Goals" (Theodor Bar Shalom); "The Popular Universities: Student Population, Content and Teaching Methods" (Paul Kirmayer); "What's New in the News? Comprehension of the News among Adults with Limited Formal Education" (Ora Grebelsky); "Teaching Language during a Time of Intercultural Transition" (Riva Perlmutter); "Aspects of the Linguistic and Professional Absorption of Ethiopian Immigrants" (Meir Peretz); "The Organization and Pedagogy of the Ulpan--The Southern District" (Shoshana Brunner); "Teacher-Training and In-Service Training: The Central Tel Aviv District" (Yehiel Nahshon); "Expansion of the Ulpan Network: The Haifa and Northern District" (Shlomo Mizrahi); "Training Program in Parent Counseling: A New Discipline in the Social Sciences Helping Professions" (Rina Cohen); "Cooperation between the Adult Education Division and the Local Authorities" (Ephraim Shach); and "Publications--The Cream of the Crop" (Yehudit Orensztajn). (YLB)

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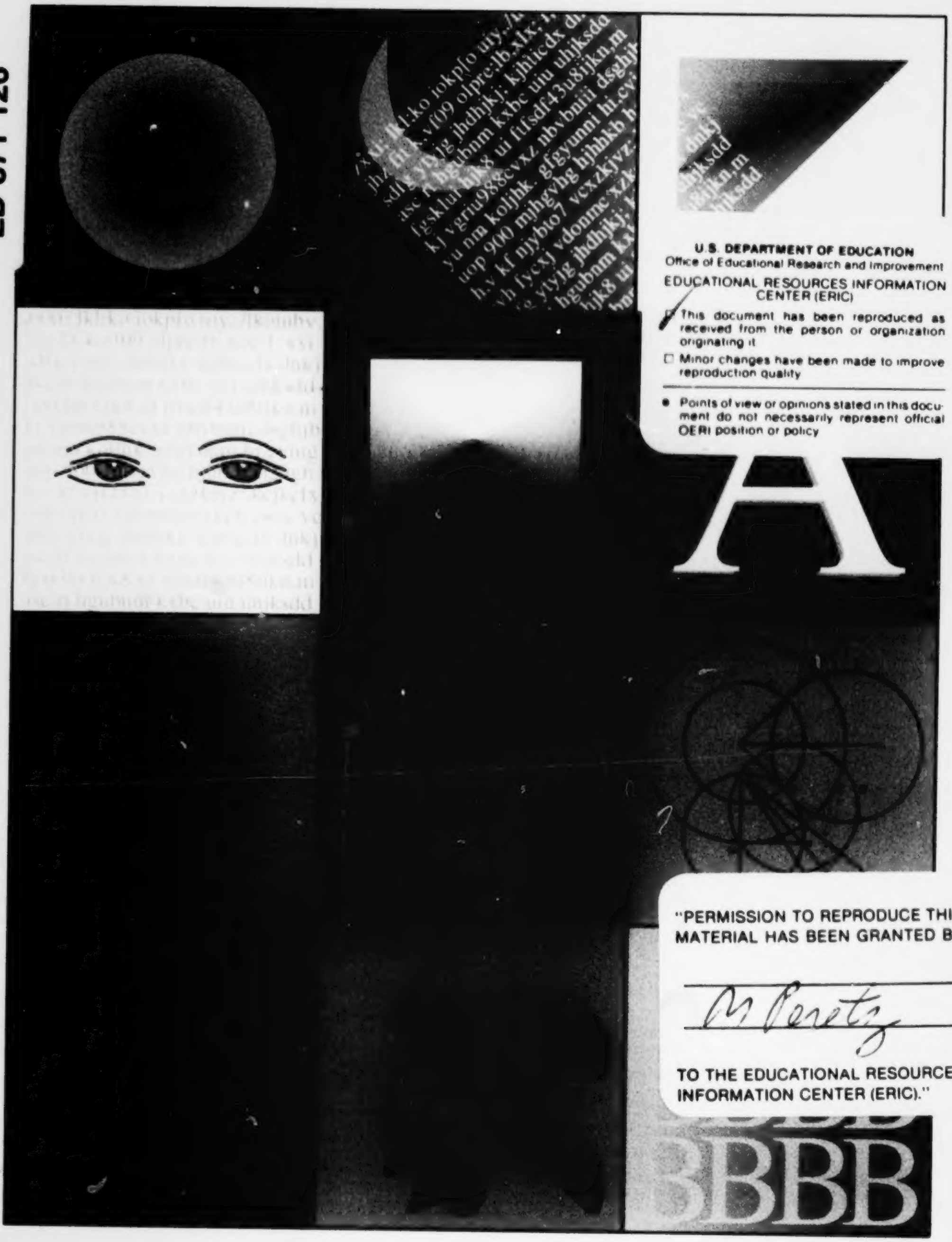

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STATE OF ISRAEL

MINISTRY OF EDUCATION AND CULTURE

ADULT EDUCATION DIVISION

ADULT EDUCATION IN ISRAEL

Jerusalem, 1994

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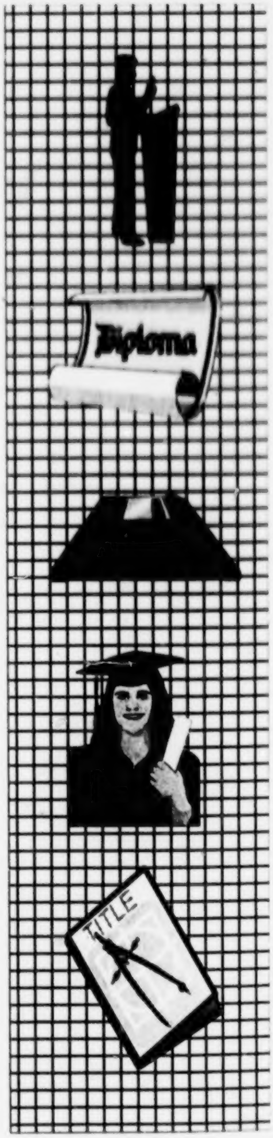
A.

Past and Present in Adult Education

Shalom Klein

Adult Education in the Past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PAST AND PRESENT IN ADULT EDUCATION

Shalom Klein

Adult education in the past

The Jewish people's long-standing tradition of study and education has granted them the epithet of "The People of the Book." How did this evolve?

During two thousand years of exile, when the Jewish people had no country and no homeland, the Jews were subject to perpetual persecution and the constant threat of extermination.

Despite this, the Jews managed to maintain their unique character and their sense of identity. How was this accomplished?

Several factors were involved:

a. The Jewish faith, which instilled a spirit of hope among the people;
b. The concept of mutual responsibility, which expressed itself in providing aid to persecuted communities;
c. Community life and institutions; mutual aid;
d. Family life, helping the Jews to combat the hardships of daily life.

Perhaps the major factor was that the Jewish people could always find a haven in their books, where they could immerse themselves in a world free of persecution and daily troubles, a world which no tormentor or enemy could penetrate or control.

According to Jewish tradition, even before Jerusalem and the Temple fell to Vespasian in 70 CE, a secret meeting took place between the Head of the Sanhedrin, Rabbi Yohanan Ben Zakkai, and the Roman Emperor.

During the meeting, the Jewish sage asked to be allowed to establish a center for scholarship and study in Yavne. This center would take the place of the Temple in Jerusalem, which was about to be destroyed.

Cognizant of the fact that Jerusalem's fate was sealed, Rabbi Yohanan Ben Zakkai did not ask the Emperor to spare the besieged city, knowing that such a request would be denied.

Foreseeing the destruction of the Temple and the end to Jewish autonomy, he turned his efforts towards ensuring the continued existence of the Jewish people in the Diaspora, by developing their spiritual life, thereby replacing the sacrifices in the Temple, which had served as the center of spiritual activity before the destruction of Jerusalem. The center at Yavne served as the role model for similar centers which were established wherever there were Jewish exiles.

The Torah makes several references regarding the obligation to study:

Deuteronomy VI establishes that a father must ensure that his children receive an education and inculcate the practice of Torah study. The adult himself must never neglect his religious studies; even when he travels, he must always carry a religious work with him to read.

Before the Jews entered the Land of Israel, Joshua enjoined them to study the Torah day and night. This was a guarantee that the people would tie their destiny to the Promised Land.

According to Jewish tradition, the Jews fulfilled this commandment, both when they lived in their own land and had control over their fate and when they were subject to foreign rulers, who conspired against them and tried to prevent them from studying the Torah.

Jews were even willing to sacrifice their lives for this commandment, viewing Torah study as the way to assure their continued existence as a people.

The Talmud tells of Rabbi Akiva, who lived at the time of the Bar Kochba Rebellion (132-135 CE), when the Romans imposed capital punishment for Torah study. Rabbi Akiva ignored the official decree and continued to study the Torah, even teaching a large gathering of students in public places.

When asked why he was endangering his own life and that of his students, Rabbi Akiva answered with a well-known fable, the moral of which is that the real danger to the existence of the Jewish people lies not in the persecution and edicts of the Romans, but in the severing of the Jewish people's ties with the holy Torah.

Rabbi Akiva was captured by the Romans and executed for his "sins." However, the Jewish nation exists to this very day because of Rabbi Akiva's ideal, for which he sacrificed his life.

Rabbi Akiva's life symbolizes the idea of adult education. According to tradition, he began his formal education at the age of 40, reaching the status of a sage by dint of his erudition, which he acquired through conscientious study. Not only the fate of a nation is dependent upon the commitment to education; the fate of the entire world is as well.

Jewish philosophers believe that a society cannot survive without people who have the will to increase their knowledge. Our scholars said that the heaven and earth exist thanks to Torah study.

According to Jewish tradition, the requirement to study is not the exclusive province of the privileged few; it is the obligation of people from all socioeconomic classes.

In addition, no age group has any special prerogative in this area.

Great scholars included loggers and water bearers, who fulfilled the Jewish obligation to work. There were even blind scholars - but all scholars were involved in Torah study "day and night..."

Maimonides said that the requirement to study at a young age and in old age were equally important.

In contrast to what is now customary, when resources are limited, education for the young should not have priority over education for the old.

Jewish tradition views education as having two purposes:

a. As a means of knowing which precepts to adhere to, and how;
b. As a value in itself - study as an ongoing endeavor.

Study can either be for its own sake or for another purpose, whether in order to exercise one's religious obligations or for some personal benefit, such as achieving honor or status in society.

Judaism strives towards study for the sake of study. It accepts study for another purpose, on the assumption that it will eventually lead to study for its own sake. "Study for the sake of teaching" is another basic tenet in Judaism.

The Talmud praises the pedagogical approach of Rabbi Hiya, who selected five students and taught each of them one of the five books of the Torah. Each student then taught the book he had studied to the others, and learned the other four books from his fellow students.

The connection between study and the personality of the student:

Torah study molds and builds the personality of the student, becomes embedded in his soul, and develops unique qualities within him. The most important quality the student can achieve is a measure of humility. The Torah tells of Moses, the greatest of the sages and prophets, who ultimately achieved this: "And Moses was the humblest of all men on earth." (Numbers XII:3)

A measure of humility is also a means of achieving wisdom. *Ethics of The Fathers* (IV:1) teaches: "Who is a wise man? He who learns from all men."

A wise man is not one who knows a great deal, but one who is always willing to learn from everyone, even those who are younger and know less.

Pride may be an obstacle to this.

Moreover, the humble man is capable of admitting his mistakes, rather than stubbornly holding on to his opinions.

Humility enables the wise man to treat all men, even his own students, with respect: "Honor your students' self-respect as you would your own."

Thus the Talmud tells us: "I have learned a great deal from my teachers, and have learned still more from my friends, but I have learned most of all from my students."

The status of the wise man and the student in Jewish society:

Although the wise man must take care to be humble, and not to crown himself with the glory of the Torah, all men are obligated to treat him with respect.

Every man must honor his teacher, even more than his parents. Why is this?

Learning is akin to a spiritual "birth" which a teacher bestows on his students. According to Jewish teachings, this is even more important than natural childbirth.

We find confirmation of this in the writings of Maimonides:

"If one's father and teacher are both in bondage, he must first ransom his teacher and only afterwards his father."

Not only the students of the wise man are obligated to honor him; each and every person must do so. One is required to rise in the presence of a wise man.

Jewish sources contain additional laws, which Jewish society used to afford students a special status. In certain cases, students were released from mandatory labor imposed by the king, as well as from the taxes which everyone men had to pay.

The status granted to the wise man obligates him to set a personal example through his actions and behavior and to serve as a role model. This will ensure that Jewish society will promote further education and personal enrichment.

An established framework for study is extremely important. According to Jewish tradition, when a man has reached the age of 120 and is asked to give an account of his actions, one of the first questions asked of him is, "Did you set aside a time for Torah study?"

Both the time and the place of Torah study must not be subject to change. In modern terms, the classes must be held in an educational institution.

The reason for the strict adherence to a structured framework is that many factors can prevent an individual from devoting time to study.

Jewish tradition places a special emphasis on study in a group setting:

a. The group sustains and supports the educational framework - the more students there are, the greater the value of study.
b. A group setting ensures an in-depth study of subject matter, since each person contributes to an understanding of the subject by expressing his own viewpoints.

Our sages said: "When two scholars study together, they sharpen one another's learning."

c. This method of study allows for critical review by others.
d. Group study obligates the student to develop and clarify his ideas.
e. This type of study enables the student to revise his thinking in accordance with other opinions expressed during the learning process.

In a dialogue with other scholars, certain issues would be formulated and the truth would emerge. When a person had no choice but to study on his own, he would take special care to study out loud. Oral study ensured that the student remembered what he learned and brought him one step closer to the advantages of studying in a group.

Jewish tradition recognizes the importance of study performed in conjunction with music and song.

This makes the learning process an enjoyable one, providing a unique experience for the student.

Subject matter

The curriculum was comprised mainly of religious subjects, such as Bible, rabbinic literature *(Mishnah* and *Talmud)*, religious law *(halacha)*, ethical issues *(mussar)*, and Jewish literature *(aggada)*.

Maimonides added philosophy and mathematics to the curriculum, as a means of understanding divine wisdom.

The subject matter was tailored to the level of the adult student, and appropriate frameworks were established. We have historical evidence that after the work day was over, groups of students would gather in the synagogues and houses of study to hear lectures or study in groups, each according to his preferences.

On the Sabbath and holidays, the pace of learning was accelerated. Adult education took place on various levels. Even the sermon delivered by the scholar was adapted to the various ability levels of the population. It included in-depth study, a discussion of morality, and even stories and fables.

Babylonia had a unique educational framework, known as "*Yarchei Kala*."

Two months a year, in Adar (early spring) and Elul (early fall), Jews gathered from all parts of Babylonia to study topics that had been selected and prepared in advance.

In this way, Jewish society ensured continual Torah study throughout the entire year.

During the sabbatical year, when fields lay fallow, farmers found time for spiritual nourishment.

Later, certain "projects" were created, for the purpose of reinforcing Torah study and creating a "learning society." These included a daily ritual of studying a page of a rabbinic text *(Mishnah* or *Talmud)* or a law.

Many Jews participated in this learning process, simultaneously learning identical material, thus strengthening the spiritual links between them.

Adult education in the modern age

The Emancipation, which brought the Jews out of the ghettoes, generated significant changes in the Jewish world, and in the field of adult education. Many Jews acquired knowledge and education for reasons unrelated to religion. The subject matter also changed, and now encompassed science, art and culture. One element that did not change was the Jewish mentality, characterized by a constant striving towards education and the acquisition of knowledge. The ancient tradition of the "People of the Book" continued, finding expression in the large numbers of Jews, both young and old, who pursued the treasures of education. The law of "numerus clausus" which established a quota for Jewish students in the institutions of higher learning in various countries, did not dampen their enthusiasm; it merely improved the quality and intellectual level of those who did enroll.

A great many Jews were highly successful in their studies, as evidenced by the large number of Jews who won the Nobel Prize.

Adult education and Zionism

The Zionist Movement, whose aim was to rebuild Jewish settlement in the Land of Israel through manual labor and cultivation of the land, also contributed greatly to its ideological and value-oriented dimensions.

Initially the Zionist Movement emphasized adult education. Zionist leaders viewed this as an integral part of the process of national rebirth. When the early settlements became less tenuous, the movement called for the establishment of educational frameworks and institutions to serve the adult population. Institutions under the auspices of the General Federation of Labor in Israel (the Histadrut) were the first to respond. Beginnig in the 1930s, Berl Katznelson, one of the leaders of the Labor Movement, worked to establish a pioneer society involved in education. Katznelson, who had received a traditional Jewish education, tried to combine traditional content and frameworks with modern, up-to-date methods. One of his aims was to renew the ancient tradition of "*Yarchei Kala*" in a modern guise. He also promoted the equal right of the entire population to participate in educational programs.

Adult education in Israel

The Ministry of Education and Culture in Israel has an Adult Education Division. Some of its projects and organizations continue in the path of the institutions founded by the Jewish settlers prior to the establishment of the State. The work of the Adult Education Division has two primary goals:

a. Providing solutions for the immediate needs of the State in the area of adult education
b. Initiating and developing adult education programs

The first area of activities includes Hebrew-language courses (ulpanim) for new immigrants. Israel is a country that absorbs new immigrants, and three million new immigrants have moved to Israel since the founding of the State. Immigrants have arrived from all four corners of the earth, they speak 70 different languages and bring various cultural backgrounds with them. The Adult Education Division has been given the task of ensuring that all new immigrants are taught Hebrew and learn about Israeli culture. The ulpanim were created expressly for this purpose. A detailed and comprehensive discussion of the ulpanim, written by the senior person in this field, follows as a separate chapter.

The Parental Guidance Section is also based in part on the desire to provide solutions for immediate needs. The transition from one culture to another and the language barrier have created difficulties in establishing and maintaining home-school contacts.

The resultant tensions must be properly deffused. In this land of immigrant absorption, a situation was created wherein the children and young people were assimilated much faster than were their parents. For this purpose, a special unit was established in the Adult Education Division, responsible for easing the transition from one culture to another and providing instruction for parents on how to act in their daily lives and in conflict situations. The problems an Ethiopian immigrant family confronts do not resemble those faced by a family from the CIS or North Africa. Thus, the Parental Guidance Unit has developed programs that relate to specific problems. The Unit's conceptual framework and its methodology are discussed in an article written by the director of the Department.

The Adult Education Division developes other educational activities. The *TEHILA* program, which will be discussed in a separate article, caters to the needs of students who did not have educational opportunities in their countries of origin. Adult education institutions that prepare students for the matriculation examinations were established to enable those people who dropped out of the educational system in their youth, for whatever reason, to complete their education.

The network of popular universities, the subject of another article, was developed as a result of the initiative of the Adult Education Division. These institutions allow a large number of adults to take courses in their fields of interest.

When large waves of immigration arrive in Israel, as has happened in the recent past, the Division's major efforts are directed towards the ulpanim. When immigration slows, adult education and the popular universities receive more attention.

The Adult Education Division is not the only body that provides adult education. For ideological or economic reasons, both public and private organizations are involved in this area. The most important are the universities, the institutions under the auspices of the General Federation of Labor, the local authorities, and the ORT Center in Israel.

Today in Israel, there are many religious adults who hold to the tenets of traditional Jewish education detailed above. They set aside a time for study, and take part in classes or study alone, in accordance with their interests and values. Some spend a few hours studying - once or twice a week - and others devote all their leisure time to study - in the morning and evening, on the Sabbath and on holidays.

Religious circles continue to encourage study, viewing this as an ultimate value, and use modern resources, such as the radio and telephone, to assist the "learning public." Most of these activities are carried out without the encouragement or support of governmental or public bodies.

Organized adult education in Israel is, on the face of it, no different from adult education in any other country in the world. Does the epithet "People of the Book" still fit the mentality of the average Israeli? If so, why is this? Our world is replete with mass media, film, music and entertainment, and these elements control the leisure time of the modern adult.

What links the modern-day Jew with the sweeping history of the Jewish people?

We must employ a wide perspective to answer this question, examining the processes that characterize the internal workings of the State of Israel. We are a nation like all nations: a democratic society with a new culture which utilizes up-to-date tools. On the other hand, we are an ancient people which has returned to its homeland after 2,000 years of exile and our heritage leaves its imprint on our simplest actions.

There is a duality in the area of education as well. Continuity is primarily expressed by the fact that educational activities for adults are carried out in accordance with the deep-rooted Jewish precepts discussed above. Some examples follow:

1. Since the inception of the State, it was clear that education would be provided for the population-at-large, with an emphasis on nurturing weak population groups who have a greater need for governmental assistance.
2. There is a widely-held belief that human society cannot exist without a continual educational process.
3. Study changes the character of the student, making him more refined and humane. The Israeli army - which is in charge of the defense of the country and has many areas of responsibility - has undertaken certain projects which are not directly connected to defense, such as providing a high school education for young people during their military service.

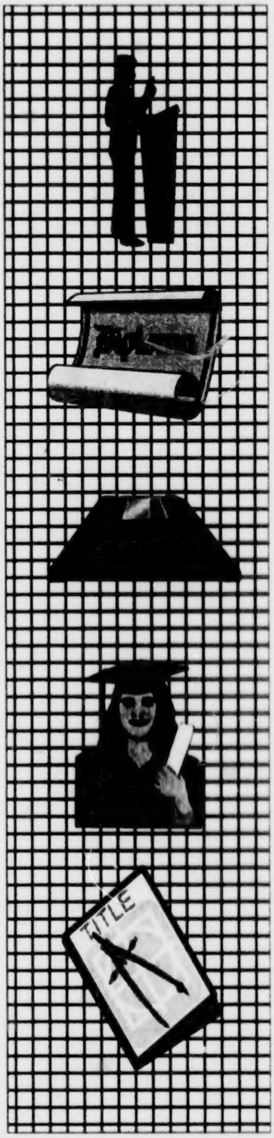
The experience the IDF has gained in this field is extremely interesting, and can assist civilian institutions of higher education. The IDF also assigns soldier-teachers to the civilian educational system who teach in public schools and educational institutions for adults. The daily life in an idealistic society, such as the Kibbutz, is a realization of the relationship between education and self-fulfillment. The scope of education (both quantitatively and qualitatively) in the Kibbutzim is even greater than in urban areas.

B.

Elementary Education for Adults

Moshe Adorian

The TEHILA Project



ELEMENTARY EDUCATION FOR ADULTS

THE TEHILA PROJECT

Moshe Adorian

When we discuss the function and importance of adult education in Israel in the 1990s and at the turn of the twenty-first century, we must first look to the past.

Education and study have been underlying values throughout Jewish history. We believe that the fact that the Jewish people pursued the study of their heritage and transmitted Jewish values from one generation to the next through study ensured the preservation of the Jews as a nation for the past 4,000 years. Every school child knows where the roots of the Jewish People lie and about the Fathers, to whom we owe our existence, who taught the Jewish People about the Book of Books. The Bible teaches us, *"And now, O Israel, give heed to the laws and rules that I am instructing you to observe, so that you may live to enter and occupy the land that the LORD, the God of your fathers, is giving you." (Deuteronomy IV:1)*
"And you shall teach them diligently to your children, and shall talk of them, when you sit in your house and when you walk by the way, and when you lie down, and when you rise up." (Deuteronomy VI:7) From this we can deduce that there is a national hist oric concept of "education for all" in the sense of *"Would that all the Lord's people were prophets!" (Numbers XI:29)*

Along with other influential factors, historically, this concept played an important role in fashioning the image of the Jewish People as the

"People of the Book." Torah study became a commandment: The individual was obligated to study, regardless of his age and of where he was at any particular moment. If there were no suitable conditions for study in his locality, he would move to a place where these conditions did exist, so that he would align himself with the "Scholars of Torah" and not, heaven forbid, with the ignorant.

And indeed, since the birth of Zionism about 100 years ago, Jews took steps to ensure that Hebrew language classes would take place, and that new immigrants arriving in Israel would receive a basic education and a renewed sense of Israeli-Jewish identity.

From the time the State was declared and during the early years of statehood, Israel absorbed many immigrants from underdeveloped countries. During this period, masses of uneducated people, unaccustomed to speaking Hebrew, arrived in Israel. In their homelands, primarily in Asia and Africa, formal education, and especially education for girls, was the province of the privileged few. These new immigrants, however, were imbued with a rich Jewish tradition and culture, as well as a strong sense of Jewish identity, which had evolved over hundreds of years.

In these countries, knowledge of reading and writing was not considered a prerequisite for attaining position and authority within the family and the community. The African and Asian immigrants were absorbed in special absorption centers in the early 1950s, at a time when the State of Israel and its inhabitants faced severe shortages. Obtaining food and clothing was a primary goal. In these early days, attention was not devoted to the educational gaps separating the veteran settlers and immigrants from developed countries from the new immigrants from developing countries.

But the gaps existed and became increasingly apparent. This was due to the social divisions caused by the concentration of ethnic groups in almost entirely homogeneous settlements. These places were characterized by a distinct language and life-style, and the residents remained true to their origins, especially during their first years in Israel.

The State of Israel, working to develop a democratic society, and faced with the problems of immigration absorption and the tremendous effort involved in protecting its citizens from the enemies across the border, cannot ignore the fact that a large part of its population is uneducated. Israel must have a skilled and professional work force in order to develop the national economy. It needs knowledgeable parents to work together with educators in rearing the next generation. It expects each and every citizen to have a strong Jewish-Israeli consciousness, and to bear up in periods of national emergency. It follows, therefore, that Israel must do everything in its power to bridge the existing gaps, and to raise the educational level of its entire populace, especially the weaker population groups.

Since the founding of the State, educational frameworks have been established for people with little or no education. Institutions, movements and organizations assumed this task, and both paid teachers and volunteers travelled from settlement to settlement, educating the inhabitants. Cultural projects for the sizeable population that never had the opportunity to receive a formal education were established, drawing on limited resources but a great deal of initiative and purpose.

In 1964, a campaign to end illiteracy and provide "education for all" was announced. Yitzhak Navon, serving as Director of the Cultural Division of the Ministry of Education and Culture, initiated this campaign and invested a great deal of effort and enthusiasm in it. Navon was elected the fifth President of Israel, and later served as Minister of Education. The unique feature of the "education for all" campaign was the participation of the Israel Defense Forces. Women soldiers were given the opportunity of volunteering for this project. After a short training period, these soldier-teachers moved to the various localities where the uneducated immigrants resided. Many of these women later received a teaching license, specializing in adult education.

Today, soldier-teachers still help teach these classes, working alongside professional instructors.

In 1976, Dr. Avraham Tzivion joined the Adult Education Division. Dr. Tzivion had gained a great deal of experience in adult education from his ten-year stint as commander of the Israel Defense Forces' School of Education. Statistical data compiled in 1976 showed that Israel had 215,000 adults over the age of 14 (approximately 12% of the adult population) with 0-4 years of schooling and another 600,000 aged 14 and over (approximately 25% of the adult population) with only 5-7 years of schooling.

Dr. Tzivion saw these figures as a supreme challenge and decided, together with his deputy director Dr. Rachel Tokatli and his dedicated colleagues, to launch the *TEHILA* project, a unique educational program for the mature student.

The mission was two-fold: to integrate large populations into the circle of learning, in a variety of new educational frameworks, and to equip these frameworks with new subject matter and methodology, specially tailored to the needs of the adult student.

According to Tzivion, "The Adult Education Division must assume the responsibility for offering tens of thousands of people a second chance - to reintroduce them to study and save them from decline and alienation." The elementary school system had not provided adequate comprehensive solutions for thousands of people. A limited number of soldier-teachers continued to work in homes and classrooms throughout the country, sometimes under conditions which did not suit the declared objectives.

Seminars for port workers were instituted in November 1976. Three-day courses were held at the Hebrew University in Jerusalem for groups of 30 to 40 workers. The aims of this project were social integration through an educational experience, improving the self-image of the workers, and sparking their intellectual curiosity in order to give them the motivation to continue their studies in their localities and workplaces. The subjects introduced included Jewish and Israeli history, and social, political and economic issues. The material was presented through lectures, discussions, simulation games and field trips to museums and historic sites. As a parallel measure, seminars were held for policemen, prison wardens, government employees, etc.

About two months after the first seminars, the Division organized seminars for mothers who had received little schooling. The initiators of the project sought to experiment with new approaches to learning in a recreational setting. Classes were divided into three levels. The subject areas were reading, writing, arithmetic and Bible study, and the participants were introduced to fundamental concepts relating to society and the nation. In addition, they were taken on trips to the Israel Museum and the Knesset, attended meetings with writers, journalists and public figures, and were offered courses in art and cosmetics.

The costs of the program were divided among the Adult Education Division, the local authority and the participants themselves.

These meetings were designed to make a spiritual contribution to those women who had been deprived of a regular education during their childhood. The seminars provided them with an educational and social experience that helped to eliminate the emotional barriers of shame and alienation. The goal was, in fact, achieved. The self-image of the participants improved considerably, fostering their desire to continue with their studies. Many "graduates" became the core group of students in the *TEHILA* centers which were established all over Israel; this was the major achievement of the seminars.

The project is still in operation; the conditions are the same, but the program changes from year to year. During the past few years, women (and sometimes men) who are already enrolled in the *TEHILA* centers have participated.

The target population of study centers was native-born Israelis and veteran Hebrew-speaking immigrants, as well as those with a limited education, some of whom could not read or write. For the most part, this population was concentrated in development towns and disadvantaged neighborhoods in the large cities. To cater to this population group, the Division established *TEHILA* - a unique educational program for the adult student, specifically tailored to his capabilities and needs. In time, *TEHILA's* programs were made available to a larger population age-wise, such as younger people. The vast majority of students, particularly in the lower levels, have continued to be women.

The general aims of the TEHILA project

a. To teach new learning habits;
b. To improve the self-image of participants and create self-confidence in their ability to learn and to advance;
c. To broaden the participants' horizons beyond their narrow interests and to introduce them to various subjects related to life in a modern society;
d. To develop rational thinking;
e. To improve oral and written expression and to promote the habit of reading;
f. To encourage a sense of identification with Jewish and Zionist values and the cultural heritage of the many ethnic groups in Israel;
g. To strengthen the educational ties between parents and children;
h. To foster a broader understanding of the government and social structure of Israel by presenting a historical and social perspective;
i. To promote an understanding of current events and Israeli history by teaching about various historical eras and the history of the Jewish settlement in Israel;
j. To broaden the participants' knowledge about the world in which they live.

Students spend between four to six years studying at the *TEHILA* centers. The educational framework is composed of three educational levels. The first level is devoted to basic skills. Students at the second level master basic concepts in various subjects and develop their thought processes and skills. Their understanding gains greater depth and breadth at the third level and students are introduced to additional subjects.

At the end of each academic year, every student receives a certificate outlining his achievements.

The curriculum employed by each level is discussed below in detail.

The Establishment of TEHILA

In order to make the *TEHILA* project a reality, the Division had to find public bodies that were willing to play a role in launching the program. The staff of the Adult Education Division, headed by the Director of the Division and with the participation of the staff of the district headquarters, traveled from one local authority to another and from one location to another, meeting with mayors and heads of local and regional councils, and establishing contacts with members of workers' committees, community centers, women's groups and organizations active in adult education. They hoped to mobilize these forces to help in initiating, establishing, and of course, financing the *TEHILA* project.

Local bodies were put in charge of finding a suitable location for the center and overseeing routine maintenance. The Ministry of Education covered the teachers' salaries (50%-80%) and was responsible for supervision, training and running in-service training courses, as well as producing curricula and learning aids.

Locations for the centers had to meet certain basic conditions:

a. The site had to have a suitable and attractive centrally-located building, with a minimum of four classrooms and all the necessary furniture.

   An auditorium that could accommodate the entire student body for special events and facilities for serving tea during breaks were also prerequisites.

   Most often, the local community center was chosen to house the school. Some local authorities placed a suitable building at the disposal of the adult learning center, after making the proper arrangements to absorb the students (about 200).

b. A tender for the position of director was issued. It was advertized by the local body, which also became the employer. Job requirements included an appropriate diploma, and teaching experience - especially in adult education - and preference was given to candidates who held bachelor's degrees.

   The tender committee was composed of a representative of the Division headquarters in Jerusalem, a representative of the district, and representatives of the employing body and the local authority.

   After the directors had been appointed, the teachers were selected by the supervisor and the director.

c. Large posters were put up in the streets of each settlement and circulars were sent to the homes of residents informing them of the opening of the *TEHILA* center. The methods of recruitment will be discussed in greater detail below.

d. A steering committee to oversee the work of the *TEHILA* center was appointed, comprised of district representatives of the Adult Education Division, the director of the center, representatives of the employing body and representatives of local institutions and organizations dealing in education, health and welfare. The staff supervises the center's activities and helps to recruit students and to publicize the center throughout the locality.

After the joint forum came to its decision, the district supervisor, together with the chief director and in cooperation with the local bodies, began to implement the stages described above.

As a first measure, the forum decided to establish an experimental regional center for the southern localities. It opened in November 1977 in Beersheba, and 420 students were enrolled. The Adult Education Division, the Municipality of Beersheba, the Israel Association for Community Centers, and the regional and local councils were all involved. Once every two weeks, the students arrived by organized transportation for an extended school day. Classes took place in the morning hours; the afternoons were devoted to enrichment courses, such as cosmetics, home economics, family medicine, physical exercise, the parent-child relationship, and crafts. A soldier-teacher was assigned to each locality. She accompanied the students to the center and worked as a teacher's aide in the classroom. In addition, the soldier-teacher helped the students with their homework, and made home visits to those students who had been absent from the learning process.

During the first year, the dropout rate was practically zero. At its close, the initiators of the project could point with satisfaction to the project's achievements. The students had benefited from their studies and expressed a desire to continue with them. The following year, 72 centers were established, which served 18,000 students annually.

The increase in the number of these institutions was made possible through the urban renewal project operated by the Jewish Agency, which allowed for a large number of them to be established within the framework of social rehabilitation.

A total of 60,000 people participated in this project. In the past few years, the number of students decreased, and the Division decided to reorganize the program in order to absorb additional population groups who had previously not had the opportunity to study, including new immigrants with limited schooling, recently discharged soldiers, and industrial and service workers.

Curriculum and Educational Materials

These new educational frameworks required the Division to implement curricula and design educational materials that would be appropriate for adults who had little education. As early as 1977, the Division took its first steps in this area and organized teams to prepare educational materials for the teachers working in these intensive seminars.

The development of educational materials advanced greatly in the years after *TEHILA* centers were founded throughout the country.

The Division appointed writing teams for the various levels and subjects, working in accordance with the goals which had been set for each level.

Level 1

Goals: Reading skills - combining words into sentences and understanding short, simple texts; writing skills - how to fill out a personal questionnaire and write a note. Later - perfecting reading skills, teaching the student to read a story or article in simple Hebrew. Improved reading comprehension - teaching fundamental concepts in various subjects and expanding the student's vocabulary. Working on oral and written expression - being able to write a letter or a request. Preparing the student to read a newspaper in simple Hebrew ("Sha'ar la-Matkhil"), to do various types of exercises, to perform elementary calculations, and to know a certain amount about Jewish heritage (oral discussions, reading of simple texts).

Educational material: For beginners - The "Page and One More Page" series for teaching the alphabet, with emphasis on subjects and concepts related to learning how to read. The educational units were structured to include teaching characters and sounds, with special units dealing with subjects such as traffic lights, energy, the marketplace, good citizenship, the city, quality of life, and writing notes.

The second series, "Reading for a Purpose," reviews reading skills. The first four booklets are devoted to syllables, and are followed by a review of other sounds, with a focus on the following subjects: the clock, maps (fundamentals of geography), a journey around the world, aeronautics and space, conversations with grandfather, easy literature, and the newspaper (three booklets). Students who completed the two series were ready to study on more advanced levels.

Level 2

Goals: Imparting knowledge, concepts and skills; improving oral expression; broadening the student's horizons.

Required subjects include language, arithmetic and Bible; optional courses include political science, science and geography.

Emphasis is placed on improving the student's language skills through reading, writing and speaking, and helping the student to better understand what he/she hears, reads and sees.

Educational material and textbooks for this level:

1. "Together" - Reader with selections organized by subject area, including daily life, tales from the East, true stories, Jewish legends, returning to the homeland, and the rebirth of Israel;
2. Language booklets, with sections on gender, roots, the correct use of verbs, written expression and how to use a dictionary;
3. "The World in Which We Live" - Reader with passages about technology, health, education, work and employment, consumers' rights and sports;

4. Extracts from the newspaper "Sha'ar la-Matkhil" (in easy Hebrew);
5. A series of arithmetic workbooks and teachers' manuals;
6. Practical writing - How to compose notes and letters; how to fill out forms and questionnaires.

Level 3

This is the highest level in elementary education.

Goals: To impart knowledge, concepts and skills on a higher level and to encourage the student to continue on to high school studies.

The curriculum includes a range of subjects. A minimum quota was determined for each subject; the student had to complete the quota in order to receive a diploma confirming that he had received an elementary school education (equivalent to 8 years of formal schooling).

Educational materials for this level:

1. Language - Workbook on syntax and written expression; "From Letter to Letter," a booklet devoted to 17 problems that arise in Hebrew; the Level 2 booklet is used to review the material the students had already mastered.
2. "Sha'arim" (Gates) - Reader with passages on Jerusalem, Jewish holidays and festivals, the Twelve Tribes and their immigration to Israel, settlement and defense, important personages, the Holocaust and acts of heroic resistance;
3. Literature - Collected short stories, lyrical poetry and ballads - an introduction to the basic concepts of the short story and folk tales;
4. "The Food We Eat" - Booklet on nutrition;
5. History - "Idea and Realization - The History of Jewish Settlement in Israel," "The Jews in the Middle Ages and Spanish Jewry";
6. Geography - A series of booklets entitled "From Near and Far";
7. Citizenship - "Democracy in Israel";
8. Curriculum for teaching the Bible;
9. Art - "Expressions" - an introduction to works of art.

To place each student in an appropriate section, screening tests were carried out at three levels of difficulty.

At the same time, the staff held a personal interview with every student, to learn more about him/her in order to place him in the proper class.

Scope of the program: Approximately 360 hours for each level. The students attend six classes each week, 30 weeks a year.

The Adult Education Division supported the publication of books for the mature student with limited education. These books were designed to develop better reading habits.

All the educational materials were written by one author or a small group of writers. This work was initiated by the Division. A team headed by the Director of the Elementary Education Unit oversaw the project.

Pedagogical Activities

The instructional staff included teachers who received special training for this project. The training program involved 56 classroom hours, including the following subjects:

1. Characteristics and traits of the adult student;
2. Psychology of the adult student;
3. The *TEHILA* curriculum and educational materials;
4. Teaching methods in adult education; how to impart knowledge;
5. The development of various teaching aids;
6. Preparation of lesson plans in different subjects;
7. Enrichment programs and establishing a "learning community" at the center.

In addition to the above, the Directors also received special training in pedagogical management and organization.

Special emphasis was placed on in-service training during the year; we decided that Thursdays should be set aside for in-service training, and that classes would not take place at the centers on Thursdays.

In-service training courses were held each week. One week, the staff met to organize a program within the center; the following week, the district educator led an in-service workshop in a district or regional framework, attended by several teams from nearby centers.

During these meetings, common problems and areas of interest were discussed, new educational materials were presented, work papers were processed, and most important, colleagues were given the opportunity to learn from the same teacher in a group setting.

Every successful new experiment was endorsed by the professional educators and was introduced to the participants for joint consideration.

Members of the Division's headquarters staff also took part in in-service training programs, particularly the directors and pedagogical educators.

Important issues relating to the organizational and pedagogical operations of the centers were raised during these meetings, and new projects were presented and general problems discussed.

The Adult Education Division placed special emphasis on teacher training and in-service training and a substantial sum was allocated for the operation of the entire project.

In-service training courses have become an integral part of the work of the directors and teachers.

In addition, teachers received individualized instruction from professional educators who were appointed by the district.

The Functions of the Director of the TEHILA Project

The director must demonstrate both organizational and pedagogical ability. In addition to routine managerial tasks, the director must organize conferences, holiday parties, formal ceremonies and tours, as well as encounters between students and representatives of the arts and sciences, doctors, spiritual leaders and politicians.

He/She must initiate cultural activities and encourage the students to participate in communal life, molding them into an active, learning community.

We often say that "the center was established and maintained thanks to the director."

Recruitment

Recruitment is the center's raison d'être. All the relevant parties work towards this goal - the teaching staff, the director, representatives of the local authority and the community center, social workers, school teachers, community health nurses and all others who are interested in achieving these aims.

Over the years, a variety of recruitment techniques has evolved. Some are quite original, such as:

1. Setting up a registration stand in the shopping center, a health clinic or the workplace;
2. Going from door to door in neighborhoods where potential students reside;
3. Mailing notices to people whose addresses were supplied by schools and community workers;
4. Hanging posters on bill boards and distributing circulars in mailboxes;
5 .Meeting with parents during parent-teacher nights at schools;
6. Conducting a recruitment campaign during summer programs for mothers of large families and projects organized by women's organizations;
7. Taking advantage of chance encounters on street corners and at bus stops;
8. Having students recruit students (sometimes prizes were awarded to the outstanding recruiters).

Every idea was welcomed and every method was studied, as long as it brought students to the center.

This task was difficult because many people were ashamed to admit that they had little education. It was also difficult for them to change their habits and suddenly to leave the house for a few hours each week. There were also cases where husbands opposed their wives leaving the house to go out to study.

To reach our goal, we had to overcome these obstacles and develop means of persuasion. Indeed, the centers that conducted a vigorous enrollment campaign eventually attracted 300 to 400 students. Our work, however, did not end here. Each year, we had to ensure that the students would enroll again, and renewed recruitment was required to make up for the dropout rate.

During the 15 years the project has been in existence, it has been run by an excellent administrative staff, whose organizational work has consistently been of an extremely high caliber. The large student body is indebted to them: Thanks to the staff, these students came to the center, increased their education and knowledge, and attained considerable educational achievements.

TEHILA centers have become a meeting place for those who are interested in culture and education.

The sense of purpose expressed by the staff leaves its imprint on the atmosphere at the center. A series of activities has developed over the years, and these events have become an integral and traditional part of the life of the center, alongside the formal studies.

1. Ceremony to mark the opening of the school year, with the participation of all the students and residents of the locality who are connected to the center;
2. Enrichment programs - educational field trips, visits to museums, extracurricular activities, encounters with people involved in culture and the arts, meetings with public figures, etc.;
3. A conference for all the students in the district;
4. Visitors' day at the center, when educators and parents have the opportunity to see the center and receive information about its various programs;
5. A special event when graduates of Level 1 receive their first book;
6. Distribution of scholarships to students who combine studies with volunteer work in the community;
7. "Adult Student Day" - a nationwide meeting of all adult students in Israel to mark the close of the school year, with the participation of important public figures and all the organizations which support the project.

Another noteworthy activity is the student council. Each center elects representatives from each class, and the council is the "right arm" of the director and the teaching staff.

The council meets periodically to discuss matters that relate to the student body - recruitment, assistance in times of illness or hardship, or events to mark a happy occasion. The council is active in organizing parties, trips and extracurricular activities and is involved in improving the center aesthetically.

The Adult Education Division has published a series of guidelines for how the centers should operate. These discuss:

1. Defining the educational levels in *TEHILA;*
2. Models for establishing a weekly schedule;
3. Preparing curricula and providing suggestions for appropriate educational materials for each level;

4. A list of recommended books from other sources;
5. Setting the maximum number of —students in a class - 18;
6. Use of audio-visual aids from the Pedagogical Center or purchasing audio-visual equipment with the help of the student council;
7. Collection of annual tuition (a token sum);
8. School calendar, including vacation days;
9. Re-screening all students, to determine the level appropriate for them.

Concurrently, we give the center directors our recommendations that they work in the following areas:

1. Preparing background material on the students' countries of origin, to promote social and cultural integration within the class;
2. Clarifying concepts discussed in the news (the first 15 minutes of each school day is devoted to current events);
3. Having each student compile a dictionary with new words he has learned;
4. Encouraging the students to use a calendar to mark down special dates and events;
5. Providing information to students about opportunities for continuing their education;
6. Encouraging the students to engage in voluntary activities;
7. Setting up a bulletin board and publishing a monthly newsletter;
8. Publishing a student newspaper at the end of every academic year, with summaries of the year's activities written by the students.

Every year, the Ministry of Education and Culture announces a theme that the entire educational system will study in depth. Adult education institutions, including the *TEHILA* centers, also explore this area. Relevant activities include tours, meetings with important figures, individualized projects and, of course, regular class sessions. During the past few years, the educational system focused on: A Century of Jewish settlement in Israel, Immigration and absorption, Democracy and education, and Five hundred years since the expulsion of the Jews from Spain. The twenty-fifth anniversary of the Six Day War and the liberation of Jerusalem is this year's topic.

From time to time, district competitions are held to sum up this annual theme; prizes are awarded to outstanding students.

The annual theme adds a dimension of innovation and excitement. The district and national pedagogical staff and the teachers focus on a new subject area, which provides them with a pedagogical challenge.

Results and Conclusions

Findings can be divided into qualitative and quantitative areas. From a quantitative point of view, we have achieved admirable results, with thousands of students enrolled in the program.

Comments made by the students can be used to assess the qualitative achievements. The students give credit to their studies for the fact that:

a. They have moved from darkness to light, from being illiterate or poorly-educated to being students with open eyes and a better understanding of their surroundings.
b. They are no longer dependent upon others in any situation that requires reading and writing; now they are independent people with an improved understanding and orientation and are better able to deal with written material.
c. Their social isolation has been replaced by activity in the community and in cooperation with the community.
d. They have improved their self-image, thus changing the image that others have of them.
e. They have strengthened their position vis-a-vis other family members.

To conclude, I would like to quote some of the remarks made by senior officials who attended the "Adult Student Day," held in the Ashkelon Park in 1980.

Their comments reflect the ideological and educational underpinnings of the *TEHILA* project.

Dr. Avraham Tzivion (former director of the Division): "Who are these people sitting here? They are students who wake up every day and rush to their studies.

"Only a year or two ago, these people discovered books, which are so vital to our spirit and our soul. Looking around us, there is only one possible response: "The Jewish people will live forever." Those who continue to study will eventually bridge the gaps, creating a greater unity among our people."

Dr. Israel Katz (former Minister of Labor and Welfare): "I wish that everyone in Israel had the privilege of seeing this group. This is a great project, unparalleled in Israel or anywhere in the world. Although Israel faces economic difficulties, with your help, we will make every effort to ensure the continuation of the *TEHILA* project."

Former MK Sarah Stern-Katan, one of the heads of the Emunah Women's Movement: "You acquire knowledge, and pass it on to your families. You have enriched your homes, your families and your people. Our people can derive satisfaction from this achievement; our people are worthy of being called "The People of the Book.' We will all work together to promote this project for the benefit of every inhabitant of Israel."

Hanna Kahalon, a representative of the student body: "I attend classes once a week. The director and teachers always greet us with a smile. Today I can read - I have advanced in my job and I can read notes and notices. I have absolutely no regrets about the step I took. I am continuing my studies and if I could, I would come here every day.

"When I come to *TEHILA,* I forget all my problems. I suddenly know what is going on in the world. On Saturdays, I read the newspaper and derive enjoyment from it.

"I want to thank all of you for the gift you gave us, for allowing us to study. We shall never forget the director and the teachers, who helped open our eyes."

Former MK Mordecai Algebrali: "More power to all those mothers who, after a full day of work and cooking, still find the strength to study, sometimes going against the wishes of their husbands. I hope for all our sakes that this project will encourage us to strive towards a just society and a learning society, which allocates substantial resources to adult education".

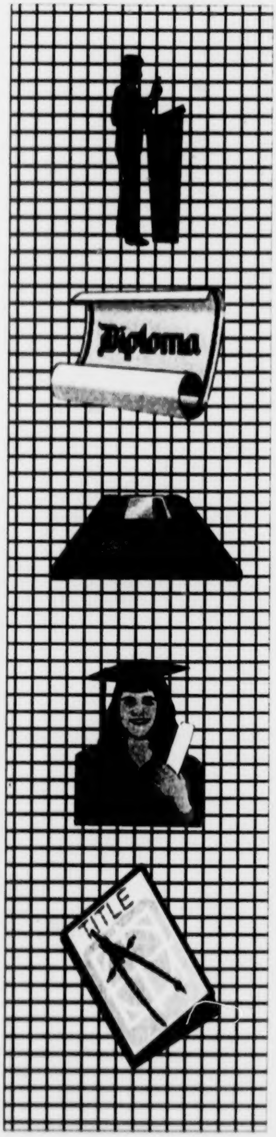
In conclusion, I would like to quote from what Dr. Tzivion said at "Adult Student Day": "When a child is born, we experience certain uncertainties. What will his character be? Where will his strengths lie? When the *TEHILA* project was born, few believed in its ability to exist. With your faith and your enthusiasm, you have proved that there is hope for the future."

C.

High School Education for Adults

Theodor Bar Shalom

Trends and Goals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HIGH SCHOOL EDUCATION FOR ADULTS

TRENDS AND GOALS

Theodor Bar Shalom

High school education for adults - A flourishing venture

The framework to provide adults with a high school education was established over forty years ago. Initially, this program was designed to meet the immediate needs of young adults, and adhered to the formal high school studies, both administratively and in the subject matter taught.

Today, any description of Israel's educational-cultural system must include the educational frameworks aimed at offering adults a "second chance."

The existence of educational institutions for adults, with a wide variety of courses leading to the completion of a formal high school education, is now considered the norm. There are many institutions involved in adult education and they offer a wide range of frameworks, tracks and majors. These are designed to augment or complete the student's formal education, thereby increasing his/her social mobility, and enabling the student to climb the socioeconomic ladder.

The fact that educational centers are located throughout the country makes it easier, in technical terms, to implement the principles of the "second chance" program. For example, the tuition in these institutions is quite high, but industry, government ministries and other bodies shoulder some of the costs, encouraging those adults who are interested to participate in the program.

With time, **four distinct tracks** have evolved, which embrace conceptual, educational and social ideologies:

- Normative-traditional track
- Pre-academic preparatory courses
- Graded high school education
- Vocational-technological track

The normative-traditional track

It is no secret that for many years - and this is still true today - receiving a high school diploma has been the major objective of the majority of those who take high school courses, whether as a goal in itself or as a first step towards a university degree. The practical and symbolic value of a matriculation certificate has been a driving force for those adults who never had the chance to complete their high school education.

Even before the establishment of the State of Israel, under the influence of European models and educational concepts which advocated selectivity in high school education, educators in Israel formulated a standard for educational achievements in the form of matriculation examinations and a matriculation certificate. The certificate became the ticket to becoming accepted to institutions of higher education (today it is not sufficient). In time, the matriculation certificate was elevated to a prerequisite for personal advancement and for various employment possibilities.

Only in the 1980s did the universities discontinue these requirements for adults over the age of 30. There were various reasons for this, the main one apparently being the success of the Open University, whose flexibility enabled students to pursue academic studies without having to submit any documentation attesting to a formal education. On the other hand, during the past 20 years, the institutions of higher education have required different evidence of the applicant's achievements, principally the psychometric test.

Today the practical value of the matriculation certificate issued to external examinees (adults and young adults) is almost identical to that of the internal matriculation certificate granted by the educational system. The components of the "external" matriculation certificate are culled from those of the internal one.

The external examinations have not been tailored to the specific requirements of the adults; recently there has been almost complete uniformity in matriculation programs. This trend is apparent in almost all areas of study. Adults of all ages answer the same questions as the 17 and 18 year olds.

The formalized structure of matriculation examinations includes a set form and is based on curricula which have remained unchanged over a long period of time. In a number of subjects, the questions repeat themselves periodically, and their wording is similar if not identical. This administrative-educational stability has made preparation easier for both teachers and students. At the same time, however, this has given rise to certain teaching methods which have created "matriculation factories" - institutions which specialize in preparing thousands of students for the matriculation examinations.

Preparatory courses for the matriculation examinations are held in private institutions, public urban centers, various regional colleges and pre-academic preparatory frameworks affiliated with institutions of higher education. Although their goals are almost identical, the various institutions have promoted work methods in accordance with their ideological and organizational aims, as well as their target populations.

In the private schools in particular, which, of course, operate on a commercial basis, the majority of courses are given over a five-month period. The participants can choose the framework which best suits their needs, out of a wide range of possible programs.

The external matriculation examinations are held twice yearly - in the summer (June-July) and in the winter (December-January). In accordance with this timetable, the private institutions offer two courses of four to five months each, to prepare the students to take examinations at these times. The private schools and their teaching staff have developed instructional methods whose main objective is to save time, and to help the participants cram for the test and attain proficiency in a vast amount of material. The large number of summaries, instructional booklets, and educational material these institutions supply are evidence of teaching methods aimed at providing the students with "prototypical answers," "model solutions" and "instant" responses to any possible question. The teachers in these schools are well versed in the structure of the examinations, optional vs. required questions, and the points awarded for each answer. Because of these concerns, their teaching is highly goal-oriented.

Despite the criticism of the way in which these private schools operate, approximately 12,000 adults enroll in them each year. These institutions are particularly attractive to young people who can afford the high tuition. The primary goal of this population group is to improve scores on certain matriculation examinations or to complete studies for a matriculation certificate after military service.

At the same time, as a result of the goal-oriented nature of these institutions, the lack of a screening process, the rapid-paced instruction, the high-pressured environment and the vast amount of material which must be absorbed, in the final analysis, these schools become selective centers. They have a high dropout rate and many of their students do not sit for matriculation examinations.

As mentioned above, the colleges and the urban and regional educational centers also prepare students - both adults and young people - for matriculation examinations. Their activities and organizational structure differ from those of the private institutions, because they are based on a pedagogical-didactic and a social-national conceptual framework. This is expressed by the following:

- Structure of the studies: The majority of courses are given over a one-year period, but some can last a year and a half or more. The number of classroom hours may increase in accordance with specific needs. At the time of registration, the students are divided according to their level of knowledge. This ensures that they will be enrolled in the correct sections in mathematics, English and less often, Hebrew.
- The teaching methods employed in these centers are tailored to the students' characteristics, educational backgrounds, needs and especially their expectations. The demonstration lesson, the many exercises, the homework, the in-depth discussion of subject matter, borrowed from high school textbooks, and the final examinations are all component parts of a method that prepares the students for the matriculation examinations, and equally important, provides them with proper learning habits.
- This project is run by the local authorities. State involvement helps lower the cost of the courses, bringing them in line with the financial ability of the students.

The intensive activities of these public institutions and the varied opportunities they offer attract some 15,000 students. However, the picture that emerges from the official figures published by the Ministry of Education and Culture is disappointing: Many fail their matriculation examinations and an extremely low percentage of the students enrolled in these frameworks earn an external matriculation certificate.

The depth and scope of the problem are linked to administrative, pedagogical, didactic and social factors. The various divisions of the Ministry of Education and Culture must increase their involvement and improve their performance in this area for the sake of thousands of adult students.

The pre-academic preparatory courses

Even though the pre-academic preparatory frameworks focus on the matriculation examinations and the matriculation certificate, they have carved out a niche for themselves thanks to their special characteristics:

- Defined target population - discharged soldiers aged 20-25 who have been designated "worthy of advancement" according to social and educational achievement criteria, as well as discharged soldiers who do not meet these requirements;
- Defined educational-social aims;
- Special educational programs;
- The right to grant a recognized diploma;

These preparatory frameworks aim to increase the number of potential candidates for receiving a higher education; they work to improve these students' chances for meeting the entrance and academic requirements of the universities and other academic institutions; they are also designed to help the students successfully complete their academic high school education and to lower the dropout rate. One of the principal means of formally realizing these aims is the attainment of a **high level** matriculation certificate, recognized by the Ministry of Education and Culture and the institutions of higher education.

In regard to adult education, the pre-academic preparatory course has been recognized as a unique project entitled to special considerations. And indeed, as a result of this, all the pre-academic frameworks that employ the one-stage track[1] are authorized to offer studies that utilize special curricula (in only four subjects: mathematics, physics, English and one additional subject); the curricula and the final examination for matriculation must be approved by the Ministry of Education and Culture, but these final examinations are recognized as matriculation examinations and those institutions of higher education in which these courses have been held recognize the diploma granted by these frameworks as equivalent to the matriculation certificate.

Various research projects have been designed to gauge the achievements of these pre-academic frameworks. Although these studies are not comprehensive, their conclusions are favorable in various areas: Pre-academic preparatory courses have significantly lowered the dropout rate of graduates who entered institutions of higher education; they have raised the percentage of graduates found "worthy of advancement" who received their B.A.; graduates of pre-academic frameworks have been more likely to choose practical courses of study in academic institutions (mechanical engineering, electronics, computers, etc.), a trend which demonstrates their high regard for the importance of education and a diploma, and the desire to climb the socioeconomic ladder.

Each year, 6,000 students attend pre-academic preparatory courses. This continual expansion is illustrative of trends and the state of affairs within the educational system as well as the educational and social needs of veterans.

Graded high school education

For a number of years, various programs have allowed students to complete their high school education, offering them four intermediate levels (grades nine, ten, eleven and twelve). Although these courses run parallel to the formal high school framework, their structure and content have been determined in accordance with the unique needs of this student population.

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[1] The one-stage course usually lasts six months to a year. Except for special cases (such as high school graduates from kibbutz schools), the course is only open to those who hold a partial matriculation certificate and require additional (up to four) matriculation examinations. The course is also designed for those candidates who seek to improve their matriculation results, from four to five units, especially in physics, mathematics and English. An additional requirement is that the applicant have a score of at least 400 points on the national psychometric examinations.

For many years, the Ministry of Education and Culture's Adult Education Division has initiated the development of relevant educational tracks. The Division is currently responsible for their operation and for granting matriculation certificates. Their programs include:

- a course to complete tenth grade education;
- a course to complete eleventh grade education;
- a course aimed at receiving a high school diploma recognized as equivalent to a twelfth grade education.

This course is notable for its flexibility, which is expressed in its structure and guidelines:

* Candidates are accepted after a screening process which allows them to be placed in the proper levels, without taking into account their prior formal education.
* Students can progress gradually within a particular track or in different tracks.
* Students are entitled to choose their courses; they can choose to study specific subjects or they can take all the courses in a track. This enables each adult to tailor the pace and duration of study according to his/her personal plans.
* When the students finally complete the program, they receive an official diploma. This not only assists in them in job advancement; it also serves as a tangible reward for their efforts and educational achievements. These diplomas also encourage the students to continue their education at higher levels.

Each course of study, which includes at least five subjects, was planned as a learning model which can be completed over a two-year period, 12 hours per week. However, educational centers and some institutions (such as colleges) operate yearly programs or even intensive four-month courses (such as those offered by the Israel Defense Forces), which provide the accepted number of classroom hours.

Teaching methods are tailored to the needs of the student population: Emphasis is placed on the attainment of a fundamental understanding of subject matter; the students advance gradually; and the staff works to encourage the students and to bolster their self-confidence.

Curricula for all the subjects have been specially designed by experts in adult education who are well versed in the subject matter taught in the regular high schools. Although these programs are unique, the students are taught the basic subject matter they will need to prepare for the external matriculation examinations. The twelfth grade equivalency course requires at least two matriculation examinations out of the five required courses for receiving a certificate; at this level and with these requirements, greater attention is naturally paid to preparation for the matriculation examinations.

The Adult Education Division formulates and proposes unique programs for the various organizational and educational frameworks. Nevertheless, institutional directors often choose to offer those subjects taught in the high schools. The students themselves, particularly at the higher levels, also tend to study normative subjects, which help them advance towards specific vocations, and provide a diploma which symbolizes the "high school status" they recall from their youth, or they gravitate towards areas which allow them to identify with the high school and all that it represents. Moreover, many students, who are fully aware of the difficulties involved in the study of mathematics and English, and despite their failures in these areas in the past, are now determined to try again to master these subjects. This is because these adults, who have since become parents, feel they must demonstrate their maturity and intellectual abilities to themselves as well as to their children.

Some 40 to 50 public centers in the suburbs and in small towns offer the graded high school course. This program stands out among the high school frameworks as the best (and perhaps the only) alternative for adult students from disadvantaged populations who prefer and are capable of gradual advancement.

Flexible studies, nurturing instructional methods, and the warm relationship between the teachers and students are the principal pedagogical characteristics that have developed with time. They distinguish the graded program from other adult education courses.

The vocational-technological track

This course of study includes two preparatory frameworks - pre-academic and pre-engineering. The declared objective is to funnel graduates into technical and vocational training courses, as well as educational institutions for technicians and practical engineers. The primary goal of the adults studying in this track, therefore, is to acquire a vocation which will improve their employment opportunities.

While general subjects are not the chief area of interest of the majority of these students, these study tracks do include subject matter, didactic principles and guidelines for the teachers, designed to spark the students' intellectual curiosity in order to widen their horizons.

The preparatory frameworks are operated with a view to realizing these goals. They augment the students' formal education and prepare the students to meet the entrance requirements of the technological institutions:

- The intensity of the courses offered in the track for future technicians and practical engineers varies greatly. This is dependent upon the students' educational level: There is a shorter course (approximately 450 hours), a regular course (640 hours) for students at different levels who have completed the eleventh grade, and a longer course (860 hours) for graduates of grade ten.
  Students must take at least four basic academic subjects (mathematics, physics, English and Hebrew) and sometimes other subjects as well. The courses last between four and eight months, and then nationwide final examinations are given under the auspices of the Technological Training Institute, which is also responsible for running training courses for technicians and practical engineers.

- The technological preparatory track is operated directly by the Ministry of Labor and Welfare. Here, the majority of classes are given in normative academic subjects. At the same time, students receive basic professional training by studying elementary subjects (technological communications, physics, introduction to computers, safety and work habits, preparation for industry), and by attending various professional workshops. This program is comprised of 720 classroom hours and takes eight months. Many adults participate in these courses, with a view towards learning a profession or a new trade. Many unemployed people try to solve their job problems by receiving professional training through these courses, collecting unemployment insurance during their training period.

Of course, the technological training institutes are also open to those who already have a proper high school education, who do not need to go through the tracks discussed above. While it cannot be denied that the subject matter imparted in this course and the academic subjects studied in other courses overlap somewhat, those organizations that operate both tracks, namely the Ministry of Labor and Welfare and the Technological Training Institute, feel that it is advantageous to operate these preparatory courses separately. Almost all the preparatory courses in the technological-vocational tracks are operated by the vocational training centers (approximately 30 centers), or are affiliated with technological and engineering institutions (approximately 20 institutes and colleges), and have become an integral part of them.

The almost 3,000 students enrolled in these preparatory frameworks can choose to take morning or evening classes, in accordance with their needs and desires. This possibility makes it much easier for them to perform their daily tasks during the time they are at school.

Future goals

These courses of study - with their various tracks, institutions and frameworks - have a far-reaching, profound and varied impact. The wide-ranging effects of this project and its cultural and social influences are difficult to measure. Despite its low profile and lack of publicity, however, it is clear that the organizational-pedagogical work is an extremely important component in the changes in social and educational trends now underway in Israeli society.

Moreover, we can see the high degree of public awareness regarding the importance of a high school education from the wide range of available opportunities, the technical, administrative and financial arrangements that have been made to ease the way of those wishing to study, and the personal advancement which often follows the completion of a formal education.

Despite the fact that raising the educational level of an entire population is a gradual process, official figures demonstrate a clear trend towards a decrease in the percentage of under-educated people among the general population, and an increase in the number of high

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school and university graduates. At the same time, Israelis of Asian and African origin still have the lowest educational level.[2]

An analysis of the above-mentioned processes is hampered by the absence of a coordinating body. However, partial data and cautious estimates show that 26,000 adult students are studying in various high school frameworks during a given school year. This figure can be broken down as follows:

- The "traditional" course of study - 14,000;
- The pre-academic preparatory framework - 6,000;
- The graded course of study - 3,000;
- The vocational-technological program - 3,000.

Nonetheless, we should not be misled by these numbers: Statistical data show that these students comprise less than ten per cent of the potential population that could take part in high school education programs at various levels. Over a quarter of a million people fall within this category.[3]

We can get a more comprehensive picture if we also consider findings that relate to the percentage of dropouts from high school frameworks. These figures can be used to plan for the future.

The unity, close-knit nature, and democratic and moral strength of Israeli society require us to bridge the educational and social gaps. A proven method of achieving this objective is to intensify and increase the activities geared towards the completion of a high school education among the adult population. With Israel's geopolitical status, and in an age of enhanced technological/scientific advancement, those involved in setting educational and social policy must take into account these vital needs and allocate financial and human resources to allow adults to receive a "second chance."

All the relevant agencies must propose programs to consolidate the activities for which they are responsible, and they must focus their efforts on this for a period of several years. The Ministry of Education and Culture's Adult Education Division should initiate a special

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2. See, for example, the 1991 publication of the Ministry of Education and Culture's Unit for Economics and Budgets, Jerusalem, p. 52.
3. Printout from Israel Statistical Yearbook, published by the Central Bureau of Statistics, Education and Culture, No. 42, 1991, Tables 1 and 22.

coordinated campaign, and demonstrate leadership in instituting those changes which are so necessary for achieving these goals.

The time has come - and conditions are now ripe - to establish a "matriculation certificate for adults," which will be recognized, parallel and equivalent in every respect to the regular matriculation certificate. The adoption of a "pre-academic high school diploma" (described under the heading of pre-academic preparatory course of study) and offering this option to a wider population will help change the way that the educational administration perceives high school education for adults.

Changes are also called for in the structure of the diploma. It should be granted on the basis of passing scores on examinations in a flexible number of normative or out-of-the-usual subjects (which is the practice in other countries throughout the world).

The policy of uniform matriculation examinations discussed above may make it easier administratively to plan, give and assess these examinations. However, this policy seriously hampers the principle (common for many years) that external examinees, including adults, are tested on different subject matter and in different examination programs.

A correct interpretation of this open conception will generate proposals for other subjects and courses, adapted to the specific qualities of adults, their experience and their areas of interest (family, politics and policy-making, children's education, communication problems, their occupations, the arts, modern literature, film, theater, etc.). Moreover, this openness will encourage us to emphasize the educational abilities and skills which can also serve as examination material: the ability to analyze and compare texts and events, draw conclusions, voice one's opinions on various issues, and, especially important, to demonstrate understanding and personal maturity.

This awareness of each adult's unique "past" will motivate many individuals to upgrade their formal education and will perhaps make them want to specialize further in their fields of interest.

In addition, the educational system must not discriminate against adults, as compared to other examinees. Those adults who wish to "spread out" their examinations must be allowed to do so, as is customary in the high schools. Moreover, this should be true in all fields of study, both normative and out-of-the-usual. Examinees should be given the opportunity to improve their knowledge of a particular field, whether by means of an examination, a paper, or practical fieldwork (as is done in many European countries).

At the same time, the Ministry of Education and Culture, working through its relevant administrative bodies, must improve the functioning and efficiency of those organizations who prepare students for matriculation examinations, particularly the private agencies, who as mentioned above, deal with the greatest number of students.

This task will necessitate several measures: a detailed and systematic presentation of subject matter; an official publication devoted to the subject matter; publication of the required number of hours to be given to each subject; an increase in the number of personnel working in training and supervision; proper screening of students in order to lower the dropout rates; follow-up of educational achievements; and an analysis of examination results.

We must closely study the possibility of having the Ministry of Education and Culture give official recognition to every institution, both public and private, that provides adults with a high school education. Each of these institutions will be pedagogically and administratively responsible for the work and actions of its directors and teachers, thus obligating the institution to maintain strict standards in its work methods and educational achievements.

The pedagogical training of teachers in this field, in all courses of study, must be reviewed and dealt with professionally. This must be based on the fundamental precepts of adult education, the goals of the programs, the various tracks, and the specific traits of the students. This training must be part of the requirements which the teacher must meet before s/he begins to work, and teachers must periodically attend in-service training programs.

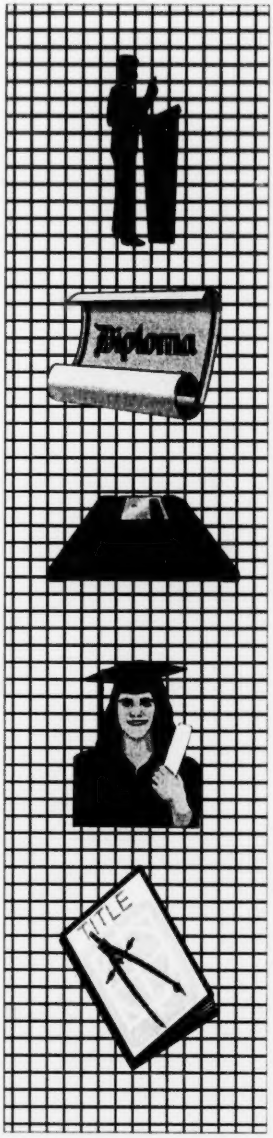
These goals will not be easy, but they are attainable.

D.

The Popular Universities

Paul Kirmayer

Student Population, Content and Teaching Methods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THE POPULAR UNIVERSITIES

STUDENT POPULATION, CONTENT AND TEACHING METHODS

Paul Kirmayer

The Boom in Popular Universities

Seven years have passed since the Adult Education Division first instituted a new project: a network of popular universities throughout the country, to supplement the three existing ones already operating in Tel Aviv, Jerusalem and Haifa. This article focuses on some significant features relating to the outlook and aims of the system responsible for the popular universities, as well as some of their general didactic aspects.

By 1987, after the project had been in effect for one year, eight universities were operating (five new universities, and the three popular universities in the large cities), with a total of 14,000 students. Within four to five years, the number of these institutions had increased to 29, and the number of students doubled. Although some of these institutions have since closed for one reason or another, there is a general trend towards expansion.

During the past year, various townships and settlements have expressed an interest in having popular universities in their areas. Popular universities have recently been established in Petah Tikva, Carmiel, Beit Jann, the Sharon Coast, Judea and Samaria.

What is interesting about this phenomenon is that it is not limited to large cities, where we would expect to see interest in these institutions; even smaller localities, such as Afula, Nahariya, Yavne, Pardes Hanna and Hod HaSharon, have opened popular universities.

What are the causes for this tremendous growth, and what attracts a broad spectrum of the population to the popular universities?

Why has the network of popular universities expanded?

1. There is a general trend in Israel (as well as in Europe and the United States) to establish adult education institutions near residential areas. This pattern is especially well-suited to popular universities. The Tel Aviv-central Israel region is an example of this: five years ago, this area had one highly respected institution with over 5,000 students, located in Tel Aviv itself. Within a short period of time, popular universities have cropped up in all the satellite cities surrounding the metropolis - Bat Yam, Yavne, Givataim, etc. This development and others, however, have caused a decrease in the number of students enrolled in the popular university in Tel Aviv.

   We can observe a similar pattern in the Kfar Saba area. In addition to the university in Kfar Saba, within a short period of time, universities have opened in Hod HaSharon, Beit Berl and Raanana. As a result, the number of students in the Kfar Saba popular university has declined somewhat, but all in all, this is a positive trend which enables a larger number of students to enroll in these institutions.

   We are convinced that the establishment of popular universities will continue, particularly in the Haifa metropolitan area, which is well-suited to having a network of educational institutions. Two years ago, there was an extremely promising endeavor to open a popular university in Kiryat Bialik; the institution was later closed for personal reasons alone. To this day, Kiryat Bialik's residents still regret that the university was closed.
2. The content and ideology of the popular universities is another reason for their expansion. The purpose of institutions is not merely functional: They do not grant official diplomas, nor do they engage in specific professional training or allow the students to complete their formal education. Nevertheless, and somewhat surprisingly, they have their own raison d'être, even in our pragmatic modern society.

Studies on this subject, carried out worldwide, show that the pressures which a modern individual experiences in his/her professional, social and family life, coupled with the inevitable adjustment to an advanced technological society, create a strong need for a sense of balance, in order for the individual to avoid becoming an automaton with no values, cultural horizons or human feelings. The popular university is one of the institutions offering adult students courses in the humanities, to meet their cultural and spiritual needs. This is learning for pleasure, and involves a profound personal choice.

In surveys conducted in Jerusalem and Bat Yam, the majority of those questioned said that they were interested in learning subjects that were unrelated to their occupations, and these findings could have been anticipated. While informal education in the popular universities is unstructured (no precise curricula, no obligation to submit papers or take exams, and no diplomas awarded), the adult student expects his/her studies to have certain degree of stability, to be on a high level, and to employ a set curriculum.

3. There are many ways to balance the pressures of modern life, including television, concerts, books and sports activities. The popular university, however, offers a special, traditional dimension (these institutions have existed for 200 years) which continues to attract students: direct contact between the teacher and the student. Lessons can be given in lecture format, but particularly in recent years, the classic frontal presentation has been replaced by the discussion, where the lecturer gets feedback from the students. In the discussion framework, the student is given the opportunity to listen and to express him/herself, and to make contact with the lecturer and fellow students (this activity is suitable for students on a relatively high educational level). Direct contact between the adult student and the teacher, who is seen as the arbiter of culture, can assist the student and can even constitute a calming influence.

The student population in the popular universities

Who are the adults who compose the student population in the popular universities?

An examination of the student body should take into account specific circumstances, such as the university's location and the population in the locality in which the university is situated.

Even without relying on elaborate surveys, we have known for a long time that the students at popular universities can be characterized as follows: a) the majority are women (80%); b) the average age is over 50 (at times the percentage of retired persons is 50%); c) the students are well-educated (sometimes over 50% are university graduates); d) they come from four major occupational groups: clerks, professionals, retired persons and housewives.

How can we enlarge the circle of students with respect to age, sex and educational background?

1. In general, young people do not enroll in these universities, since they are concentrating on finding jobs, completing their formal education, making a living and building their families. The popular universities do not deal with these areas.
   As they were a century ago, today the popular universities are directed mainly towards a relatively older and more established population, economically and socially. Thus, attempts can be made to lower somewhat the average age of enrollees and to enlarge this group to include students aged 30 to 35 and above, on the assumption that these people have already become established, and that there may be special courses which would be particularly suited to this age group (see below).

2 As mentioned above, the number of women enrolled in popular universities is high. This is because women are often involved in rearing their families during their younger years. After freeing themselves of this responsibility, they seek avenues for learning. This is a well-known worldwide trend. To this, we should add that men and women have different interests: Men are more interested in sports and other competitive activities. Thus, it seems unlikely that in the near future revolutionary changes will occur in the gender of the population enrolled in the popular universities.

3 In order to try to enlarge the circle of students to include those with various professional backgrounds, especially "blue collar" workers, I believe that the popular university should open branches in factories. This may also be a way of attracting more men.

This will solve two problems: expansion, and creating a more mixed student population in these institutions. This move will give expression to the popular university's open-door ideology regarding enrollment of students from various socioeconomic backgrounds, regardless of their education or social status.

Creating new educational needs

In establishing a network of popular universities, our chief objective was to meet the needs of the public. This was true whether we started from the ground level in a given location or when we adopted courses given in community centers and colleges, and employed them as the foundation for our universities. The most popular courses then were, naturally, language study and arts and crafts. In addition, the students who enrolled in these frameworks were interested in health, physical education, and hobbies, at times even unusual hobbies such as graphology, astrology and bridge.

The ideology of the popular university involves striving to upgrade academic studies and to encourage the public to expand its horizons. It is here that we confront our greatest problem: an educational institution such as the popular university must take an active role in the formulation of student needs. Prominent experts in the field of adult education now argue that the primary task of adult educational institutions is to create educational needs in predetermined directions. In our case, the direction is primarily academic, i.e. Judaism, Israel studies, literature, art (on a theoretical level as well as a practical one), the humanities and the social sciences.

Over the years, gradual but significant changes have taken place in this direction. As mentioned above, the new popular universities began by offering popular subjects. As a result, initially 80% of the students studied foreign languages and arts. A few examples follow. In the 1987-8 school year, approximately 45% of the students in the Rehovot university studied foreign languages; this year only 31% of the students are studying foreign languages. This university also saw a 6% increase in the number of students enrolled in academic courses. Almost 50% of the students in Kfar Saba took courses in arts and handicrafts in 1988-9; students in this university have traditionally studied these subjects. Today, however, only 40% study these subjects and 30% are enrolled in academic courses - an increase of 10% as compared with 1987-8. Other examples may be found in a wide range of localities.

Thus, efforts have been made to develop the need for academic subjects, particularly in the field of Judaism and Israel studies. Thanks to advertising and public relations campaigns, emphasizing how interesting these subjects are, changes in educational needs are apparent from year to year. Of course, there are institutions where academic subjects have traditionally been stressed; in other universities the process of instituting academic subjects is a more gradual one.

Developments in various fields

There have been interesting developments in the field of family studies. During the past year, 500 students throughout the country studied this field; in 1991-2, the number of students doubled. There was a considerable increase in the number of students studying subjects related to parenthood.

The popular universities have apparently become a suitable framework for providing parental guidance. Parents of young children are coming to the popular universities, and we should take advantage of this opportunity to interest them in studying other subjects taught in the universities.

In **arts and handicrafts**, there have been no significant changes in the range of subjects taught in the popular universities. However, in recent years, more courses have been offered that are designed to develop skills, rather than merely teach art. There is also a gradual tendency to combine academic subjects with hands-on extracurricular activities. This trend has not been fully exploited, and it should be supported and encouraged.

The number of students studying **foreign languages** has decreased, as a result of the aims and nature of foreign language programs in the various universities. Young adults, who need to learn a language for professional reasons, enroll in intensive courses, and not in universities, where oral skills in a given language are taught by reading easy literature and newspapers, and the study process is gradual. In general, this field is highly competitive, and many public and private institutions are engaged in foreign language instruction.

As in the past, today the majority of students study English on various levels. Recently, new languages, such as Russian and Yiddish, are being taught in the universities.

There has been a significant increase in the number of students studying **medicine**, **physical education** and **yoga**. These courses, however, require special conditions, such as a large room. Only universities that are properly equipped for this purpose can offer these programs.

A relatively small number of students study in **professional programs**, for example in computers and word processing. Some learn about **hobbies**, such as bridge, stamp collecting, chess, etc.

Courses are gradually opening for new immigrants from the Soviet Union who have completed their Hebrew-language ulpan. We are optimistic that this program will be very successful. The new immigrants are interested in such topics as the History of the Jewish People and the Land of Israel. The development of the "**immigrants' university**" has been especially slow, due to the many psychological pressures on the immigrants, who are busy seeking employment and housing.

Summary of educational programs

A comprehensive five-year study of the subjects offered at the universities reveals the following trends:

- Each year, the number and variety of subjects studied grows. The number of subjects in each popular university has grown from an average of 20, five years ago, to 35 today.
- The various fields of study in all the popular universities lack balance; there is movement in the direction of academic subjects. Each year, additional courses are taught in Israel studies, although we would like to see still more.
- Several measures must be instituted to create a balance between the various educational fields. These are chiefly in advertising and public relations, an area which the popular universities have not properly developed, mainly due to financial considerations.

Pedagogical problems in adult education in the popular universities

To date, Israel has not developed a suitable pedagogical approach to adult education in popular universities. In truth, some senior staff members maintain that a well-known lecturer, who works in the field, is enough to ensure that a course will be a success.

This short article is not the forum for a description, explanation and presentation of the important aspects pertaining to the organization and development of the educational process in the popular universities. It is possible and worthwhile to discuss some of the obstacles in this area. Several factors impair the educational process from achieving optimal results.

1. The first group of factors results from the fact that the educational process within the popular universities has been influenced by what is happening in other educational systems, namely the elementary and high schools and the academic universities.

   This began when the popular universities were founded and to a large extent is true even today.

   This influence is unsuitable pedagogically and is largely responsible for the many failures at the universities. Of course, regardless of the fact that the student body at the popular universities is quite different from that at academic institutions, most of the lecturers in the popular universities come from the regular educational system, and that is where they mastered their teaching methods.
2. There is a certain confusion between a lecture series given in institutions such as community centers, and between an educational program in a popular university, which requires clearly-defined pedagogical principles.
3. At this point in time, the adult educational institutions (e.g. preparatory schools for matriculation examinations and the TEHILA high school program), which have their own pedagogical principles, didactic systems and unique teaching methods, have a great impact on the popular universities. This could be detrimental to the universities, since the influence of the regular schools is being replaced by the influence of a different type of adult educational institution, whose goals and methods are not suited to the popular universities.

For the future, it is important to examine the following crucial pedagogical aspects:

- The unique nature of the curriculum in the popular universities;
- Principles of the educational process in the popular universities;

- The popular university as a didactic system;
- The type of pedagogical communication required in the popular universities;
- Teaching methods in the popular universities;
- Teachers' utilization of didactic and audiovisual aids in the instructional process;
- The role the popular universities play in developing the ability for independent learning;
- The teaching staff which is unique to the popular universities;
- Various administrative aspects in the popular universities (steering committees, management committees, etc.);
- Evaluation tools to make the system and the educational process more efficient.

Naturally, when developing a system like the popular universities - especially in Israel, where this network has only been in existence for five years - the staff focuses initially on the basic problems (recruitment of students and teachers, finding a suitable building, etc.), and tends to overlook the pedagogical aspects. This tendency is especially widespread because of the lack of awareness of optional teaching methods that could bring about higher achievements.

Summary

I believe that those responsible for the popular university system are unaware of the importance of pedagogical concerns. Their major efforts are aimed at achieving a degree of stability with respect to the number of students enrolled, the institution's material foundation, and finding suitable lecturers and teachers.

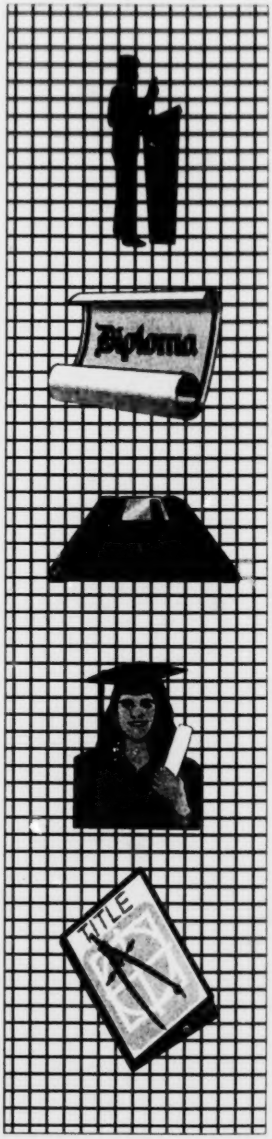
However, I have no doubt that in time, pedagogical matters will take precedence. This will involve a number of measures: professional training of the heads of the system; in-service training for the teaching staff; dissemination of written material on various pedagogical subjects; seminars to exchange information and conclusions based on practical experience; and contacts between the popular university and the television stations.

E.

What's New in the News?

Ora Grebelsky

Comprehension of the News among Adults with Limited Formal Education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WHAT'S NEW IN THE NEWS?

COMPREHENSION OF THE NEWS AMONG ADULTS WITH LIMITED FORMAL EDUCATION

Ora Grebelsky

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1. The study's objectives and theoretical basis
2. The distinctiveness of the present study
3. Research questions and methods
4. Research findings and discussion
5. The study's contributions
6. Bibliography

1. The study's objectives and theoretical basis

> ***"It's hard! You study and you study and it's hard.***
> ***We have no roots - that's the problem."***
> ***(TEHILA student)***

The primary aim of those who write the news is to supply their target audience with new information. The central feature of the information presented by the media is its newness. Thus the word "news" became the noun through which the content of this information is described.

The question this study poses - what is new in the news in the world of adults with limited formal education (LFE adults) - is intended to indicate that what is new for the addresser who writes and edits the news is not always what is absorbed by the addressee. The encoding and decoding codes are not necessarily symmetrical. One reason for this asymmetry is that the addresser who formulates the news assumes certain prior knowledge on the part of the addressee, and these assumptions are not always realized.

The addresser expects the addressee to be equipped with the following:

a. The general knowledge needed to understand the news. When addressers mention Rome, they expect the addressee to know that it is the capital of Italy. When they write that the cost-of-living index has risen by 0.9 percent, they assume that the addressee knows what the index is, what percent means, and what the numerals 0.9 signify;
b. The various schemata associated with the news. For example, the addresser assumes the reader, listener or viewer is familiar with the schema of relations between East and West;
c The current knowledge relevant to the news. When the news writer mentions Pollard, the American convicted of spying for Israel, he assumes the reader has been following the news and knows who Pollard is.

When these presumptions of prior knowledge are not realized, it is reasonable to assume that communication between the producer of the news item and the decoder will be short-circuited.

The present study seeks to explore the issue of what happens when the addresser's assumptions of prior knowledge on the part of the addressee are not realized. In such instances, how does information processing take place? What are the results?

The study focuses on a population of LFE adults for whom these questions are particularly pertinent.

Who exactly is an LFE adult? Defining the concept is problematic because learning is a lifelong process occurring along an open-ended continuum between ignorance and ever-expanding knowledge. Even complete illiterates acquire knowledge in various areas.

Conversely, educated persons may encounter a text whose writer assumed prior knowledge they lack.

Scholars dealing with the problems of LFE adults have adopted three approaches toward defining the minimum body of knowledge which these adults should be taught:

a. **Knowledge required for everyday needs** (Laubach 1970; Harris, 1975). The need to offer the knowledge required for daily life is unquestioned, but beyond certain widely accepted conventions, just what this knowledge comprises remains undefined. Today's everyday needs are numerous and diverse. This approach, then, points to a general direction but offers no clear criteria and lacks focus.

b. **Knowledge equivalent to that acquired in a given number of years of elementary school**. In the 1950s, fourth or fifth-grade equivalency was considered the minimum; in the 1960s the criterion was eighth-grade equivalency; today knowledge on a tenth-to twelfth-grade level is regarded as minimal. Easily quantified and more objective than the other criteria, this approach is favored by statisticians.

In *Illiterate America* (1985), Kozol wrote that thirty percent of the population of the United States - according to official statistics, no less than 25 million persons (Harman 1987) - are functional illiterates.

Islands of illiteracy have also been uncovered in Europe, among native as well as immigrant populations. The problem is particularly acute in the third world - Africa, South America, and many Asian countries - where the number of illiterates reaches one billion.

A study dealing with the problems of LFE adults can thus be relevant not only in Israel but throughout the world.

c. **Functional literacy**. According to Gray's definition (1956), "A person is functionally literate when he has acquired the knowledge and skills in reading and writing which enable him to engage effectively in all those activities in which literacy is normally assumed in his culture or group." Flexible and particular to time, place, and social and cultural context, this definition has been adopted by many people in the field.

In order to foster the literacy of the individual and of society, we must define the uses and functions of literacy (Heath 1980). Scribner and Cole (1978, 1981), following their study of the Vai tribe, also stressed the importance of the functions required by the learner. They speak of "literacy without schooling," literacy which focuses on the functions actually needed in day-to-day life.

An interesting attempt to develop the functional approach was conducted in the United States. This study, the Adult Performance Level (APL), was designed to identify the tasks required of an adult currently living in the U.S., and to define the knowledge needed to perform them. The findings, published in a report presented by the University of Texas in 1975, identified 65 such tasks. These were divided into six categories of general knowledge, with each category graded according to three levels of functional ability.

Miller (1988) notes that in 1985 the National Assessment of Educational Progress (NAEP) drew up a functional evaluation scale for examining the literacy ability of a sample of adults aged 21 to 25 (Kirsh, Jungeblat 1986). Using the theory of response to items of knowledge, the NAEP constructed three scales (in general expression, word-related documents, and use of arithmetic) progressing from 0 to 500. Functions in various areas were placed on the scale at the point where the performance level was attained by 80 percent of those who responded correctly. It was suggested that this scale be translated into a parallel one approximating levels of learning: 150 would indicate the first reading level; 200, the third level; 250, the seventh level; 300, the twelfth level (completion of high school); and 350, college level.

In the Adult Literacy and Basic Skills Unit (ALBSU), a project conducted in England, volunteers teach LFE adults individually, with the adult learner determining the curriculum. As noted, this approach proved itself for the first learning stages, which dealt with basic skills. At a later stage, it was asked whether the adult learners themselves had enough perspective to determine their own needs. The assumption that emerged was that the learner's desires should be only one of the criteria for determining the curriculum.

Freire (1972, 1985, 1987) advocated functional literacy designed to change the learner's individual and social reality and rejected mechanistic approaches toward the process of learning to read and write in adulthood. He recommended instead a true dialogue between teachers and students, one which would focus on codified representations of existential situations in the learners' lives. Leading far beyond the acquisition of reading and writing skills, such a dialogue would promote an awareness of the human right and ability to change reality. Learning to read and write is thus much more than the ability to decode written symbols representing a phonetic system, and is a true act of knowledge acquisition, in the full sense of the word. Teaching reading an d writing is not a trivial matter of decoding "sat, mat, cat, rat," of drilling an unfamiliar word, but rather the profound learning of "calling the world by name."

The situational approach to functional literacy (Harman 1987) seeks to deal with the problem of defining functional needs by examination of specific communities, without attempting to determine a general, all-inclusive policy. Functional literacy is viewed in a situational context, by examining, for example, a Mexican immigrant community of LFE adults (limited in their native Spanish as well as English) living in Miami, Florida, and determining what they need to function effectively in American society.

The resulting learning program would be adapted to their specific situation and dynamically suited to their needs.

The relatively new situational approach (a type of functional approach geared to specific situations) addresses certain of the difficulties involved in the attempt to provide a uniform formula for differing situations. But this approach does not conclusively define the functional needs of LFE adults. Is the ability to find a job sufficient? Are there further needs?

Hirsh (1988) offers a different approach, which he calls "cultural literacy": the acquisition of the basic information common to members of a certain culture. According to Hirsh, recent years have seen an exaggerated emphasis on *how* to learn, at the expense of determining *what* to learn.

In the context of adult education, Hirsch, in cooperation with specialists in various fields of knowledge, compiled a preliminary list of concepts, personalities, places, and other items as a basis for cultural literacy. Everyone living in the United States should know, for example, what democracy is, who Lenin was, where the Atlantic Ocean is located, and what happened between 1914 and 1918.

In his book *Cultural Literacy: What Every American Needs to Know,* Hirsch offers an alphabetical list of 500 names, phrases, dates and concepts. Items listed under the letter "Z," for example, include Zeus, Zero, Zen, Zeitgeist, Zapata, Zambia, Zurich, Zoning, Zola Emile, Zionism and Zimbabwe. Over 100 consultants read the list and approved approximately 90 percent of the items, which are intended as a base and are open to continual additions and subtractions. According to Hirsh, the list contains those items needed for effective basic functioning (neither too "low" nor too "high") in contemporary American society.

Hirsch maintains that, just as we pay no attention to the air we breathe but cannot survive without it, "world-knowledge" is the "air" that is vital for reading with comprehension. Some of this knowledge is universal and needed by anyone living in a modern society; some belongs to a particular culture. Cultural literacy, then, is the basis for communication among members of the same culture.

2. The distinctiveness of the present study

The three approaches outlined above all posit external criteria - analysis of the needs of the individual and of society, or selection and analysis of various types of content - for determining what is needed to foster the progress of LFE adults.

The distinctiveness of the present study lies in its attempt to understand how the LFE adult processes information during his progression along the illiteracy-literacy continuum: What happens in the interaction between the LFE adult and the text, when assumptions of prior knowledge which the reader does not possess are implicit in the text?

For purposes of the study, texts were chosen in the area of news, a sphere regarded by each of the three approaches described as essential to the LFE adult's progress. To function in today's society, the citizen (especially in Israel) must keep abreast of events in politics, economics and everyday life.

World-knowledge in discourse analysis

The ability to read a news item fluently does not ensure comprehension. Nir and Blum-Kulka (1981) identify three components essential to reading comprehension: the lexical, the textual and the pragmatic (world-knowledge). The pragmatic element is dependent on the reader's educational level and orientation in world affairs. Lack of knowledge will impede comprehension.

The present study examines the pragmatic component in discourse analysis.

The advent of television raised high hopes for the advancement of LFE adults. It was anticipated that the possibility of filming persons, places and events and bringing them into the viewer's home would significantly expand the public's body of knowledge, and especially that of LFE adults. Many studies (summarized in Robinson, Levi and Davis, *The Main Source,* 1986) examined television's role in the dissemination of knowledge. The results were disappointing. Israeli studies (Katz and Adoni, 1972) reached similar conclusions.

Following a comprehensive study, Graber (*Processing the News,* 1984) concluded that the rich in knowledge became richer and the poor in knowledge became poorer. Tichenor, Donohue and Olien (1970) proposed the "knowledge gap hypothesis," according to which the knowledge gap between various segments of the population, between the educated and uneducated, does not remain stable and does not narrow, but rather continually widens. This growing gap can be explained, I believe, by studies of information processing. Woodhall, David and **Shain** (1983) noted that scholars of information processing have described semantic memory as a semantic network - a complex system of nodes attached in various ways by connectives of various kinds. For example, the node "DC-10" can be tied to the node "airplane" by a connective of type and to the node "air catastrophe" by connectives of time and place. The nodes can be words, concepts or schemata.

The semantic network model views the comprehension process as one of interaction between new information and the semantic information existing in the network. The arrival of new information stimulates the nodes to a process of "spreading activation": an active search through the semantic network for the relevant knowledge that can facilitate comprehension of the new information. This active search makes it possible to extract all the existing information in a certain area. When one node is activated, it activates in turn all the nodes connected to it in the network.

The semantic network model features the key role of previous knowledge in absorbing new knowledge. Someone with a broad semantic network will understand more than someone with a limited semantic network, and this explains the knowledge gap. But how can we explain the growth of this gap?

An illustration may help. Suppose a reader encounters the newspaper headline, "Will Arafat speak before the U.N.?" When "U.N." appears in this headline, all nodes connected to the subject are activated in an effort to absorb and understand this new information, such as the node that "U.N." is short for "United Nations," the node that the U.N. is an international organization, the node of the peace-and-war-among-nations schema, the node that the U.N. building is in New York, etc.

How will an adult who knows nothing about the U.N., for whom all these nodes are inoperative, understand such a news item? He will look for the node closest to U.N. in his semantic network. In Hebrew, the initials of the U.N. are pronounced "oom," and t he word for "nation" is "am." This similarity of sound may lead him to decode the headline as "Will Arafat speak before the nation?" The decoded message is not the same as the encoded one. The semantic network has not been enlarged by the new item of information; rather, a misunderstanding has been created.

The knowledge gap between the educated and the under-educated grows because a new item of information does not join the semantic network as a single node. The new node forms connectives to all other nodes in the network associated with the item. Thus the new information in the semantic network grows in direct proportion to the number of existing nodes associated with the new item.

3. Research questions and methods

"*We have no roots, that's the problem,*" said a *TEHILA* [adult literacy and basic education program] student. Indeed, without roots embedded in a world of encoded previous knowledge that is stored and ready for extraction and decoding, it is difficult to absorb new knowledge. That is the problem of LFE adults. The centrality of the knowledge component in the comprehension process is now recognized in such fields as discourse analysis, communications studies and cognition research. Exploration of the subject from these various viewpoints has given it a new dimension, which requires the development of an integrative approach.

Most of the studies conducted until now have pointed to the knowledge gap, to disappointment in television as an educator of LFE adults, and to the severity of the problem of noncomprehension of main concepts in news discourse.

It is my opinion that in reality there is no dichotomy between comprehension and noncomprehension. The addressees do not say that they do not understand the news discourse, but rather that they make an attempt to decode it.

The present study asks how the addressee decodes the news when he does not know what the discourse implicitly assumes as known.

This study, then, asks the following questions:

1. To what degree and in which areas are the addresser's assumptions of the addressee's prior knowledge realized?
2. What is the addressee's response to the lack of the knowledge assumed by the addresser, and by what means does the addressce decode the text?

The research population was chosen among students in *TEHILA*, a unique nationwide program with 80 centers throughout Israel and some 20,000 students. The program's formal structure of classes, a regular schedule, defined curricula and special texts facilitated systematic research.

The sample

For purposes of the study, we chose 30 *TEHILA* centers in cities, villages and development towns throughout the country.

The research sample had two parts:

a A broad sample of some 600 students. In each center, we selected a class that had completed the second *TEHILA* level, at which students are able to read the "Sha'ar la-Matkhil" [easy Hebrew weekly] news articles fluently. In each class, I visited a newspaper lesson based on "Sha'ar la-Matkhil" in which students explained news items as they understood them.

"Sha'ar la-Matkhil" was chosen as the research instrument because in all the other means of mass communication, whether radio, television, or other newspapers, there exist lexical and textual as well as pragmatic problems. *"Sha'ar la-Matkhil"* is the only instrument of communication that intentionally simplifies and neutralizes the lexical and textual problems. When problems in understanding this newspaper arise, we can assume that they derive from the pragmatic area, which is the subject of the present study. The same newspaper was therefore used in examining understanding of the news in the second sample.

b. A sample for examining the interaction between the reader and the news discourse (60 students). In order to examine the information-processing activities of individual students, two students were chosen at random in each of the 30 classes studied. I met with each student individually for an average of one-and-a-half to two hours, but no time limit was placed on the interview. Only students age 60 and under were interviewed; the interviewees were regarded by their teachers as among the more advanced students in their classes.

The first part of the meeting with each student was devoted to getting acquainted and gathering information, including personal data and the interviewee's sources of news. The interviewee was also asked to give an account of an interesting news item of the past week.

In the second part of the meeting, the interviewee read news articles in three areas, politics, economics and human interest, from the current issue of *"Sha'ar la-Matkhil."* Each respondent read different articles. This encounter between the reader and the discourse, during which the information processing took place, was the crux of the study. Each interviewee read and reconstructed three articles; thus a total of 180 verbatim records of students' reconstructions of articles were gathered.

It was necessary to find a method of analyzing the findings that would allow us to examine both the degree of comprehension of the text and the categories by which news articles with unrealized assumptions of prior knowledge are decoded. Based on a research instrument developed by Van Dijk and Kintch *(Strategies of Discourse Comprehension,* 1983), a method evolved that was efficient and well-suited to our needs. The texts were analyzed according to (a) propositions, (b) macro-structures, and c) super-structures.

a. **Propositions:** The proposition is a unit of semantic content, the smallest unit of knowledge that can stand alone. The articles read by the addressees were broken down into propositions, which were compared with the propositions of the addressees' reconstructions. This comparison allowed us to detect what the addressees did not understand and how they explained the units of knowledge that were not clear to them. Each proposition was given a grade: two indicated comprehension; one indicated partial comprehension; and zero, noncomprehension, as illustrated in the table below.

News Discourse	Reconstructed Discourse	Grade	Nature of Changes
Prices rose in the economy	Prices rose	2	
(rose) in February	[I] don't know months	0	Problem of time concepts
(rose) by 1/4%	rose by 25%		Problem of number concepts

b. **Macro-structures**: The macro-structure of a text is its essence, its central topic, its main point. In order to determine whether the chief message of the text was conveyed to the addressee, the macro-structure of the news article was compared with the macro-structure derived from the addressee's reconstruction. Accordingly, it was determined whether the information in the article was understood, partially understood, or not understood at all.

c. Super-structures: Super-structures are the generic features of the news discourse. Awareness of these structures facilitates comprehension of the text; lack of familiarity with the genre may lead to comprehension problems.

4. *Research findings and discussion*

1. The addressees explain when they do not understand.

One of the study's assumptions was that the sample population would tend to explain the news even when unrealized assumptions of prior knowledge prevented them from understanding the texts. This hypothesis was examined by comparing the number of propositions in each of the "*Sha'ar la-Matkhil*" texts on which the research was based with the number of propositions in the corresponding texts reconstructed by the addressees. The study assumed that the propositions the addressees left out were not understood.

(There could be other reasons for omitting a given proposition, in which case the percentage of propositions left out as an admission of noncomprehension would be lower.)

According to the research findings, the total number of propositions in the "*Sha'ar la-Matkhil*" texts was 1199. The total number of propositions omitted in the reconstructed texts was 72 - an average of only six percent of the propositions were not mentioned in the reconstruction. These findings support the hypothesis that the addressees explain when they do not understand. Ninety-four percent of the propositions were included in the reconstructions; of these, only some of them were fully understood, others were partially understood, and yet others were not understood at all.

The reconstructions of texts dealing with politics were missing an average of 5.9 percent of the original propositions; in those dealing with economics, the percentage of missing propositions rose to 9.5 percent (but considering that only 5 percent of the economics items were understood, that percentage is low). In the human interest area, only 3.2 percent of the propositions were missing; in this area most of the texts were understood.

The study examined to what extent the addressees were aware of, and willing to acknowledge, their noncomprehension of the news. A careful examination of the reconstructed accounts showed that the sample population almost never said in the course of the interviews, "I don't know about this subject" or "I don't understand this article." Of the 1199 propositions, only 12 propositions - about one percent - alluded to lack of comprehension. Of these, six propositions were very general in formulation: "I don't know anything about this," or "Why should we care what happens (in the Philippines)? Of these generally-formulated propositions, four were in the political area and two in economics.

Six of the propositions alluding to lack of comprehension mentioned a specific subject that was not known or understood: "I don't know anything about Zurich - it's outside the country and I was never there"; "I don't understand the Law of Return"; "I don't know about the economic plan they're discussing in the Knesset [parliament]". Of these specific propositions, two were in the political area, two in economics and two in human interest. The specific item mentioned in the proposition was a term appearing in the article, such as a place-name or concept, and not the subject in general.

The fact that the degree of acknowledgment of noncomprehension was only one percent is significant. It is possible that educated persons would have admitted their noncomprehension more easily, a hypothesis that requires examination. It is also possible that this extremely low percentage is due to the fact that neither the education system nor society in general encourages admission of noncomprehension.

2. The addresser who writes the news assumes that the addressee is aware of the existence of news in the mass media and is exposed to news broadcasts and articles.

The research findings indicated that members of the population studied are, in fact, extensively exposed to the news. Their primary source of news is the radio, as 80 percent of the broad population sample and 90 percent of the narrow sample testified.

Seventy percent of the interviewees said that they watched the televised evening news, adding that the broadcast was hard to understand, screened at a late hour [9:00 P.M.], and difficult to watch while doing housework. Some said that they watched "A New Evening" [daily current affairs show] and that its interview format and use of spoken language made it easier to understand than the evening news.

The interviewees' accounts of the past week's news items covered all the main current topics. But familiarity with the news does not mean understanding, and identification without comprehension can be problematic in that it is harder to pinpoint. Analysis of the interviewees' accounts revealed fragmented sentences, the tendency to begin in the middle of the story, gaps in knowledge and sentence structure, assumptions of the listener's familiarity with the subject matter and ability to fill in what was missing, assumptions of a common context between speaker and listener, omissions, generalizations, and the tendency to slip into the area of personal experience. These are all features of the oral language familiar to the population studied; in order to understand their accounts, it was necessary to "translate" them into the language of writing.

3. The addresser, the news writer or editor, assumes the addressees' familiarity with the macro-structure of the news discourse and their capacity to absorb the global message of the text.

The table below shows the interviewees' degree of comprehension of the news articles' micro-structures, in percentages of information understood.

	Politics	Economics	Human Interest
Comprehension	23.3	5.07	75.0
Partial Comprehension	36.7	31.7	15.0
Noncomprehension	40.0	63.3	10.0

Given that the texts were taken from an easy Hebrew newspaper which neutralizes lexical and textual problems, these findings are astonishing. The lack of world-knowledge, then, is a central factor in noncomprehension.

Full comprehension occurs when the addresser's assumptions regarding the addressee's prior knowledge are realized.

In cases of **partial comprehension**, the addressees generally do not acknowledge their inability to understand the text, but rather attempt to interpret it. The news item is altered and receives a different meaning in a new context, which is created by: (a) omission of certain portions of the item and derivation of a new macro-structure from those that remain; (b) additions which change the item's significance; and (c) diversion of the item into a direction that is familiar and understood. Partial comprehension is often no less problematic than non-comprehension.

Noncomprehension occurs when the macro-propositions are not clear, when there is no redundancy, and when the assumed prior knowledge is so extensive that the addressee cannot derive meaning of any kind. The addressee is usually unaware of his lack of knowledge and attempts to decode the text, resulting in alteration of meaning, reversal of meaning, or absence of meaning.

4. The news writer (addresser) assumes that the addressees have the world-knowledge implicit in the micro-structures of the news discourse (the propositions) and that they are able to understand the details presented in the text.

Our findings indicate that only one-third of the propositions in the area of politics, one-fourth of the propositions in economics, and three-quarters of the propositions in the human interest area are understood.

The objectives of the present study were not limited to demonstrating the extent of news noncomprehension, but addressed the question of whether there was a specific pattern of noncomprehension. The findings indicate that erroneous interpretations can be classified according to categories which can help us to understand and treat noncomprehension.

Some categories of noncomprehension derive from the process of transition to the world of writing. These categories are learned over the course of years in formal education, and those who have not learned them will find it difficult to understand written discourse. These categories of noncomprehension derive from:

1. Lack of paralinguistic knowledge (punctuation);
2. Inadequate semantic distinction;
3. Partial or erroneous definitions;
4. Unfamiliarity with foreign words;
5. Difficulties with concepts of time, space and numbers;
6. Erroneous or missing schemata.

The transition to the world of writing is thus long and complex and must be consciously activated for LFE adults. The categories revealed by the present study can help facilitate this process.

Analysis of the erroneous propositions revealed other categories of noncomprehension. These categories have their source in the world of spoken language and are borrowed by the addressees in an attempt to explain the written text. This borrowing is often inappropriate and results in distorting the meaning of the text. In other words, the decoding differs from the encoding.

These categories are as follows:

7. Words with similar sounds but different meanings;
8. Reliance on stereotypical sayings and slogans; dictation of meaning;
9. Meaningless generalizations;
10. Transposition to personal experience; restriction of meaning;
11. Culturally-influenced interpretation.

One assumption of oral discourse is the existence of a shared context; another is that things can be clarified in the course of the conversation.

I will first describe each of these categories and employ examples from the research findings to illustrate the way they are encoded. After this, I will examine the frequency with which each category occurs for each addressee and the frequency of each category in each of the news areas studied (politics, economics and human interest).

The following examples will illustrate the various categories of noncomprehension:

Lack of paralinguistic knowledge:

In the headline "Will Pollard Return Alive?", the rhetorical question mark is perceived as indicating a substantive question whose answer is sought in the article.

Inadequate semantic distinction:

"The program of economic growth" is interpreted as "the economy is growing; there are fruits and vegetables." The error lies in confusing the various meanings of "growth," and the item is interpreted according to the most familiar meaning.

Erroneous definition:

"Minister without portfolio" is interpreted as "an uneducated minister without a diploma."

Unfamiliarity with foreign words:

"Opposition [*oppozitsia* in Hebrew] is understood as "the name of a party."

Difficulties with concepts of time, space and numbers:

Time concepts:

Reading "World War II, 1939-1945," the addressee asks, "Oh, was there another war in 1945?"

Space concepts:

Asked where the United States is located on the map, the addressee answers "far away" and points to Africa.

Number concepts:

"56 leaders arrived" is interpreted as "5, 6 leaders"; a cost-of-living increase of 2.2% is understood as "an increase of 22%."

LFE adults have lived for many years within the world of everyday concepts. The transition to "academic" and "scientific" concepts is not simple. Cognitive studies in the conceptual area (studies of archetype, family resemblance, basic level and cognitive schemata) may help.

Erroneous or missing schemata:

A news items about a proposed international conference on the Middle East assumes knowledge of the schemata of international relations. Lacking these schemata, the addressee focuses on the part of the article discussing relations between Israeli Prime Minister Shamir and opposition leader Peres and interprets it according to the schema of personal relations: "It's not nice for Shamir to curse Peres and say he won't succeed."

Words with similar sounds but different meanings:

In response to a student's request, a teacher explained the meaning of the word "hormones." After listening to the explanation, the student asked, "So why are the religious people against them building in Jerusalem?" Her query was actually about the word "Mormons."

Reliance on stereotypical sayings and slogans:

Talking about journalists, an addressee says, "Curiosity killed the cat."

Meaningless generalizations:

Speaking of the tension between the Labor and Likud [Israeli political parties], a student says, "This one wants it this way and that one wants it that way." It is not clear who "this one" and "that one" are and what "this way" and "that way" refer to.

Transposition to personal experience, restriction of meaning:

Instead of discussing health services, an addressee tells about his visit to the clinic.

Culturally-influenced interpretation:

News in the mass media is uisually presented as objective fact, without the writer's opinion or interpretation. The interviewees generally presented their reconstructions of the news in the same objective manner, but often added to what appeared in the news discourse. Analysis of these additional proprositions frequently showed an interpretation of the news that differed from the one intended, with the discrepancy rooted in the addresser's and addressee's differing cultural backgrounds. For example, events were often attributed to luck, miracles, or devine decree. Discussing Pollard, it was said, "*That was his luck. How the wheel of fate turns*!" Other interpretations demonstrated fear of supernatural forces such as UFOs or witches.

These, then, are the categories; it may be possible to identify others. It is important to recognize that noncomprehension and alteration of meaning operate according to a system which can help us diagnose and advance the comprehension of LFE adults.

Frequency of the addressees' use of the categories in various areas of the news After identifying, defining and illustrating the categories, the study examined the frequency with which they were used by the addressees in the various areas of news (politics, economics and human interest).

Categories of the Addressees' Explanations, by News Area

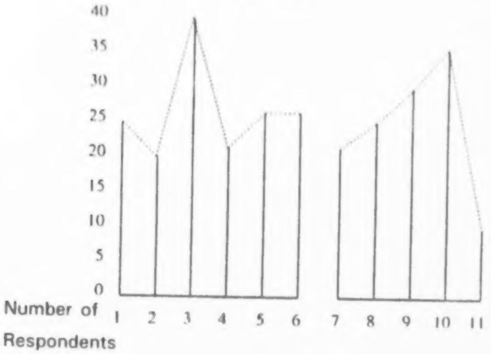
News Area	Number of Categories	X	SD
Politics	282	4.7	1.8
Economics	270	4.5	1.6
Human Interest	90	1.5	1.1

The average respondent used close to five different categories in the areas of politics and economics, and an average of only one or two categories in the human interest area.

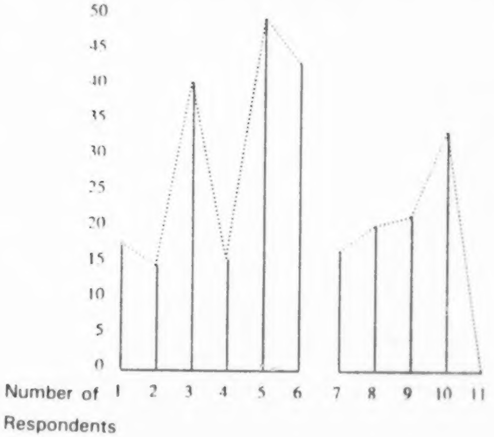
In the areas of politics and economics, the results are more homogenous, with a greater number falling close to the average. The human interest area is less uniform. The reason for this may be that in politics and economics the addressees lack knowledge about most of the items in the text, while in the human interest area, the unknown occurs at random.

The frequency of each category in each of the news areas was also examined (see the graphic representation below). The chief finding here is that the addressees use each of the categories in each of the news areas, with the exception of culturally-influenced interpretation, which does not appear in the area of economics. The nature of the economics genre does not allow for the use of this category. Due to the objective character of news writing, this category appears infrequently in politics and human interest as well.

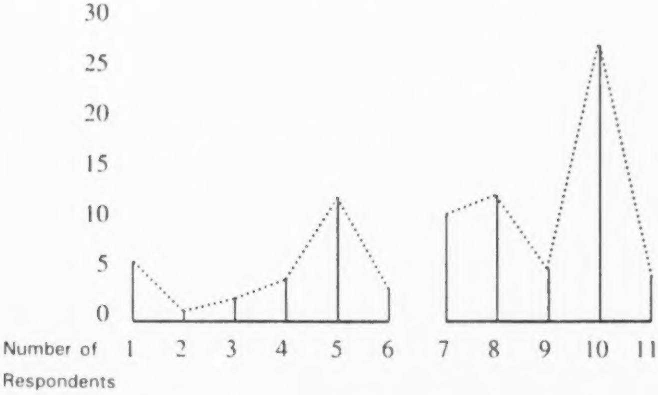
Frequency of Categories by News Area
Politics



Economics



Human Interest



Note: Numbers below each graph refer to the categories of explanation detailed above. Numbers 1-6 refer to the categories from the world of writing and 7-11 to categories from the world of speech.

In the area of politics, the addressees had problems stemming from lack of paralinguistic knowledge, inadequate semantic distinction and unfamiliarity with foreign words, but their chief difficulty lay in the area of partial or erroneous definitions. Political news writing is replete with general political terms and those generated by current issues, such as "international conference," "mediation," etc. Such terms require precise definition, which is difficult for the population studied. Problems with general concepts of time, space, and number as well as with cognitive schemata also characterize the political area. The addressees' chief strategy for dealing with their lack of information in these areas was reliance on their own personal experience and prior knowledge, making the "transposition to personal experience" category very high in the political area (see graph above). Strategies such as "meaningless generalizations" and "similar sounds but different meanings" were also widely used.

The economics area graph is similar to that of the political area, showing a pronounced problem with definitions, but the chief problem was in specialized economics terminology ("index," inflation," etc.) and economics schemata (the relation between wages and index, etc.). Here, too, the addressees employed various strategies, especially reliance on prior knowledge and personal experience (see graph).

Fewer problems arose in the human interest area, as the graph indicates. Definitions posed few difficulties. Problems occurred with the appearance of an unknown term or concept and here, once again, the chief strategy was to draw on personal experience.

These findings support the research hypothesis regarding the vital importance of the pragmatic area in reading comprehension. New information seeks roots in prior information during the comprehension process.

5. The addresser assumes the addressee's knowledge of the super-structures of the news discourse, the features particular to the genre.

Although lack of familiarity with the genre is not the decisive factor in failure to comprehend a news item, this lack can play an important contributory role. For an addressee who has difficulty understanding the macro or micro-structure of the discourse, the addition of generic noncomprehension can be "the straw that breaks the camel's back."

Among these generic features of the news is the "inverse pyramid" principle, according to which the news appears first. A structure that arranges information according to its news value and not necessarily in chronological order impedes comprehension.

Another feature of the genre is the use of headlines. The density of information and special syntax of the headlines make comprehension difficult.

Certain generic features are specific to the various news areas: in political news, for example, incorporating everything known to the addresser on the topic in question produces a structure that is difficult to understand.

There seems to be an unwritten agreement that economics articles should be written in a manner that is difficult to understand. Because of this generic schema, the interviewees understood only five percent of the economics material presented to them. The far simpler generic features of the human interest texts made them much better understood.

"Bad news" or negativity

A pervasive feature of the news super-structure is its negativity. In order to be reported, an event must be both new and exceptional. The preference for the negative lies in its compatibility with the other features of the genre: the negative news item is quick, simple, easily identified, surprising, unequivocal, scandalous, and based on conflict.

The population studied had a problem with "bad news": "*Why don't we ever hear good news? We only hear bad things. I could break the television!; or "The news is horrible. When I'm nervous I turn off the radio - I can't listen to it."*

What lies behind the addressees' use of terms like "horrible, infuriating, shocking" in describing the news? Two considerations lie behind this attitude.

a. "*The whole world has to know what's happening and that gives us a bad name. It stains us.*" Just as what "stains" the family is not to be broadcast outside the family, the negative in our collective life should not be discussed in public, for others can exploit the information.

b. Remarks such as "*Everything is talked about too much; talking brings us trouble*" indicate a fear of the power of the word. Ong

(1982) discussed oral cultures' belief in the word's capacity to exert magical power. It is because of a belief in the magical power of the word that the population studied had a problem with negativity in the news. They were very angry at negative news items and especially at those predicting such anxiety-producing events as war.

Explaining the nature of the news genre might be able to help the addressees, but this would not solve the problem of their belief in the power of the word. The need to deal with this problem was spotlighted during Israel's 1988 national elections, when certain parties exploited the belief in blessings and curses to influence voters. This issue, strikingly reflected in our research findings, is not to be ignored.

5. The study's contributions

The distinctiveness of the present study lies in its posing a question not usually asked: How is the news misunderstood? Put differently, how is the news discourse processed when all or part of it is not understood?

Our findings clearly indicate that when the addresser's assumptions of the addressee's prior knowledge are not realized, the encoding and decoding processes may be asymmetrical. The findings verify the hypothesis that human interest news and political or economic news are understood to different degrees. The most important findings were:

1. When the addressees do not understand, they interpret;
2. The decoding process in instances of noncomprehension occur according to a system, on both macro and micro levels.

To reading comprehension theory

The study's contribution to reading comprehension theory lies in its **highlighting of the pragmatic area in the comprehension process**. Study of this pragmatic element is in its infancy. Research findings in certain areas of cognitive science have underscored the role of the addressee's existing knowledge in absorbing the new knowledge presented in a discourse. In addition to absorbing new knowledge, existing knowledge facilitates the processes of retaining new information and extracting it when needed. Noncomprehension due to deficiency in the pragmatic area means a widening of the gap between the educated and those with limited formal education.

Another contribution of the study is development of a method for examining the pragmatic element in comprehension by identifying, listing and comparing the propositions and macro-structures of the news discourse and the addressee's reconstruction of it and examining the super-structures of the news discourse. The value of this system is in its applicability to various populations, means of communication and texts, thus allowing comparative study. The present study represents a pioneering effort in this area.

There is a need for further study of how information is processed in the face of unrealized assumptions of prior knowledge, e.g. among populations of various educational levels, utilizing additional research instruments, further studies using the present study's methods, research examining the present study's findings through additional research methods, and applied research.

To teachers of LFE adults

The study's contributions in this area are in bringing the role of world-knowledge in reading comprehension to the fore and the development of tools for identifying the decoding processes in instances of noncomprehension due to the absence of world knowledge.

This study has clarified an additional point: There is reason to fear that the lack of assumed prior knowledge can result in more than a "local" misunderstanding of a detail of discourse - for decoding without understanding can lead to the construction of an "erroneous world."

Studies of semantic memory demonstrate that material must be processed, given meaning, organized, and connected to prior knowledge in order to enter the memory. In other words, integrative processes relating new knowledge to existing knowledge are needed. Extensive existing knowledge thus fosters the broad, accurate absorption of new knowledge, and this is the source of the large gap between educated persons with a large fund of existing knowledge and LFE adults who lack it. Closing this gap requires, first and foremost, the systematic and structured building of the LFE adult's world of knowledge.

To foster the progress of the LFE adult along the continuum from illiteracy to literacy, we must provide not only reading and writing skills, but also systematic and structured world-knowledge. This teaching of world-knowledge cannot be accomplished through the short-term reading projects prevalent in many of the countries fighting illiteracy. The findings of the present study show that reading is part of a larger transition process from the world of the spoken word to that of the written word - a lengthy and difficult process that should be facilitated in a conscious, systematic and structured manner. Short-term courses cannot accomplish this transition between two worlds.

Under these circumstances, teaching reading according to the "each one teach one" method is not effective. Instead, we need a long-term and in-depth training program for teachers who will work in the field of literacy. As this study has shown, amateur teaching can lead to the creation of an "erroneous world." Reading must be taught in a planned and structured educational framework. The *TEHILA* program was designed in line with these guidelines.

The present study can help those seeking to advance LFE adults by clarifying the processes the research population employed to decode written discourse. The findings show that prior knowledge is not to be assumed; one must check whether it exists. It is vital to examine whether the macro-structure is clear, or whether the addressee is constructing erroneous texts from parts of the existing one, or adding to or distorting the text.

One must determine whether the addressees are able to distinguish between the trivial and the essential in a given text. This ability is important according to the rules of macro-structure: omission - of unimportant details; generalization - combining details into new units; and reconstruction - perceiving the wholeness of the central idea conveyed in the text.

LFE adults have a problem in this area. They find it extremely difficult to produce the essence of a text, either orally or in writing. When they are asked to relate their biography, describe an event or summarize a written text, they report a sequence of happenings, and it is difficult for them to change the order of this sequence. They do not wish to omit secondary details. In their daily lives, they do not have to build macro-structures of discourse. The important and the unimportant are determined by special criteria. The description of a bride's dress can in certain cases be as important as a report of the wedding itself. The ability to summarize and distill the essence are products of the world of writing and are developed over a period of years. To facilitate the transition from the world of speech to the world of writing, this ability must be systematically developed.

From the beginning, reading should be taught according to the "top-down" as well as the "bottom-up" model. Active "top-down" reading means using not only specific reading skills, but also knowledge and schemata that allow the reader to anticipate what will come next in the text. It is thus necessary, along with teaching reading skills, to bring relevant existing knowledge to the surface and build a system of knowledge that will allow the absorption of additional information.

It is important to provide a basis of world-knowledge and familiarity with the characteristics of the world of writing. World-knowledge must be taught in a structured manner, so that new information can be integrated into the semantic network, creating nodes that will become anchors for additional information.

Each subject of world-knowledge should be taught according to its own internal structure. If geography is needed to understand the news, then geography should be taught systematically and not haphazardly. The map is important for understanding the news, but it should not be taught by means of the news but rather as a separate subject, as a basis for understanding the news. Map-study, part of the internal structure of the subject of geography, should be conducted in a systematic, long-term manner, making sure that each student has in fact learned to use a map. In general, teaching fewer subjects thoroughly is preferable to covering many subjects superficially.

Students' errors should not be regarded as random or accidental. Mistaken association of different words with similar sounds, meaningless generalizations and inappropriate passage into the realm of personal experience should not be glossed over. The learners must be taught all the aspects of the world of writing:

1. What is not known can be sought in dictionaries, encyclopedias and other books. Ong (1982) speaks of a group in which the concept of "looking it up" does not exist;
2. Paralinguistics: This information is not acquired automatically;
3. Distinction between the important and the unimportant;
4. Attention to "semantic components." The same word has different connotations;
5. Identification of context: Words have different meanings in different contexts;
6. Inculcation of concepts, according to methods based on current research;

7. Construction of schemata: Many recent studies of schemata have yet to reach a large number of teachers. Schemata should be built in a deliberate, directed manner;
8. Familiarity with the genre.

It is vital to assure students that it is permissible not to know, and that in such instances it is desirable to ask.

To heightening news writers' awareness of the possible asymmetry between encoding and decoding The research findings indicate that the students are extensively exposed to the media and that exposure does not guarantee understanding. Television news editors should not rely solely on surveys indicating numbers of viewers, but should examine the extent of news comprehension.

The entire mass media genre should be re-examined and the possibility of presenting news in other genres explored.

The mass media could become a tool for conveying the knowledge needed to understand the news, through programs especially designed for that purpose.

In a report for the B.B.C., Prof. Elihu Katz (1977) wrote of the "missing link" in the chain connecting the news-producers and the addressees. The present study was designed to help forge that link.

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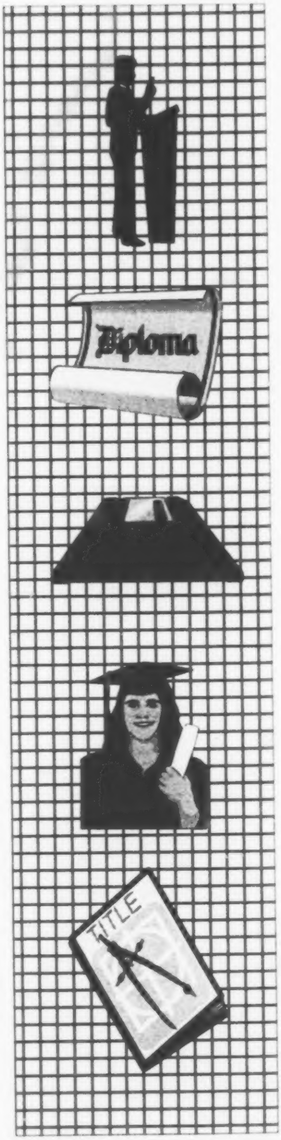
F.

Teaching Language during a Time of Intercultural Transition

Riva Perlmutter


Diploma
TITLE

TEACHING LANGUAGE DURING A TIME OF INTERCULTURAL TRANSITION

Riva Perlmutter

The Adult Education Division's Hebrew Language Department is involved in teaching Hebrew language and Israeli culture - in the broadest sense of the term - to adult immigrants. For this purpose, the unit operates a number of educational frameworks, which vary in intensity, in order to meet the unique needs of diverse student populations.

The Hebrew Language Department is responsible for designing a series of curricula, tailored to the special needs of different target-populations, for preparing various teaching materials (ranging from a series of textbooks to audio-visual aids), and editing and distributing weekly newspaper as well as various periodicals for both student and teachers.

The Department's principal objectives include training and supervising new teachers, providing pedagogical guidance to teachers employed in the educational system, and offering training and instruction to the senior teaching staff, namely ulpan directors and counsellor's inspectors.

The Ulpan is the pedagogical institution where new immigrants acquire their knowledge of the Hebrew language. Its major goal is to ease the absorption process for newly-arrived immigrants.

Immigrants arriving in Israel differ greatly from one another in their Jewish and general sociocultural backgrounds. The majority of immigrants are not fluent in Hebrew, the language of Israel's social and cultural activities. Most immigrants lack even rudimentary knowledge about Israel and the Jewish people, and experience a sense of foreignness and alienation when they arrive in the country. It is not surprising, therefore, that they are confronted with a myriad of problems in their efforts to adjust as rapidly as possible to Israeli social and economic life. The Ulpan is designed to guide the new immigrants towards these ends, by giving them a working knowledge of Hebrew, which will allow them to find employment in their professions. In addition, however, immigrants wants to be absorbed socialy and culturally in their new country. Therefore, in addition to a working knowledge of Hebrew, the immigrant is introduced to fundamental concepts in Judaism and taught about the Jewish State. Hebrew language is the key to understanding events and issues that characterize Israeli society.

By reading the newspaper, listening to the radio and watching television, the new immigrant acquires information about various subjects related to social life in Israel. The ulpan also inculcates cultural values by offering extracurricular activities, such as trips, holiday parties, visits to the theater, etc. In this way, it helps expedite the acclimatization of new immigrants, assisting them to become assimilated into Israeli social and economic life.

The ulpanim are operated by the Hebrew Language Department of the Ministry of Education and Culture.

Parameters of displacement

"Man is merely a small plot of earth, molded by the landscapes of his homeland," wrote the poet, translator and physician Saul Tchernichowsky. Tchernichowsky was uprooted from that "small plot of earth" on the Crimean-Ukrainian border where he was born in 1875, and immigrated to the Land of Israel. Uproot a person from his tiny plot of land and the landscape of his homeland, replace the poplar trees of his childhood with Jerusalem pines or Mediterranean palms, exchange the home in which he was born and grew up with a three-room apartment in a housing project, and you have, in effect, robbed him of his self-identity.

Man uses "boundaries" to define himself as a complete, autonomous unit - boundaries of the "self" acquired during a long and arduous process that begins in early childhood and boundaries of the "other" - boundaries which evolve from encounters with a clearly defined "other", who has established his own clearly-defined boundaries.

He also defines himself as a complete, distinct, autonomous entity by employing environmental-social boundaries - accepted behavioral norms in his immediate social environment - as well as by cultural boundaries - by the "landscapes of his homeland" in the most broadly defined sense.

When a person moves from his homeland, when he leaves - for whatever reason - that "small plot of earth" where he was born and replaces it with a different geographic unit, he is forced to assume new environmental-social and spiritual-cultural boundaries.

Along with the transition to a new social environment, changes occur in the boundaries of the "other" by which he had defined himself, rocking the foundations of the "I-self" boundaries.

This traumatic transition characterizes the day-to-day experiences of new immigrants from the former Soviet Union.

Changing "boundaries" - three significant aspects

This article defines the factors involved in the inter-cultural transition experienced by newly-arrived imigrants from the former U.S.S.R and examines how the new curriculum in use in the Ulpanim eases some of the problems involved in this transition.

The inter-cultural transition experienced by Soviet immigrants takes place simultaneously in the areas defined by the I-self boundaries, the environmental-social boundaries, and the cultural boundaries.

1. Immediately upon arrival in Israel, the self-perception of the immigrant undergoes a dramatic change. Within a short period of time, sometimes no more than four hours, he is transformed from a "resident" to an "immigrant," with all that it implies. He is addressed in a language he cannot understand, and when he speaks to others, he fails to make himself understood. In effect, he has no language - he is incapable of requesting anything, of expressing his feelings, or of asking and answering questions.

2. The boundaries of the "other" are not clearly defined to the newly-arrived immigrants Suddenly, They are not equal members of the group, non are they equal to the "other" by whom they are supposed to define themselves. They are entirely dependent upon the "other" - the veteran-resdent - who is involved in society, Who knows everything", who acts as the socialization-agent, and is the key to understanding the new surroundings, which now appear

hostile and threatening. Next to the "other", the immigrant feels like a child. The environmental- social boundaries by which the "other" defines himself are clear to the "other," and are an integral part of his being, while they are completely foreign to the new immigrant. Immigrants know nothing about the simplest everyday life processes, have no knowledge of what is allowed and what is forbidden, what is accepted practice and what is not, and do not know about the simplest behavioral norms.

Moreover, for the first time in their lives, newly-arrived immigrants from the former U.S.S.R are part of the majority. Before coming to Israel, he belonged to a Jewish minority - a disadvantaged minority, to a certain extent, and at times even a persecuted one. The social-public behavioral norms according to which he once lived were the behavioral norms of a minority in a hostile-oppressive environment. The behavioral norms now required of him are those of a majority group living in its own country.

3. The cultural boundaries he is expected to use to define himself are entirely foreign to him, as well. He is a "Soviet" man - the product of a certain environment that existed for almost three generations, a almost three generations, a "Soviet man" who has suddenly made the transition to the free world, and is supposed to function immediately in accordance with the norms of a free society. The psychological transition which the immigrants arriving in Israel since 1990 experience is especially abrupt and traumatic since they arrive from a society in transition, in which is almost impossibe to define oneself by cultural boundaries, to a society which is still in the process of shaping itself, which is also, to a certain extent, a society in transition.

In addition, the spiritual-cultural boundaries by which he defined himself before immigrating to Israel were unequivocally aesthetic-secular. The spiritual-cultural boundaries by which he is now supposed to define himself are first and foremost Jewish - he has immigrated to the Jewish State because he is a Jew. Although he may be an atheist and completely secular-minded, his way of life is now determined, to a large extent, by Jewish values and beliefs, and by a national past which he previously knew nothing about. This influence ranges from a marriage ceremony conducted in accordance with Jewish law (not to mention circumcision and conversion, when necessary) to Jewish holidays and festivals. Like Tchernichowsky, he feels like a "Lonely wanderer among his own people/Burdened with the blessings and curses of large graves/And his song is that of the stranger, foreign to the heart of his own nation."

The poet, Leah Goldberg, who also immigrated from Russia (Lithuania), encapsulated these feelings in "Pines," one of a series of sonnets entitled "Trees":

PINES

Here I shall not hear the call of the cuckoo
Here the tree will not don a cap of snow
But in the shade of these pines
My entire childhood has come to life.

The ringing of pine needles: Once upon a time...
The expanse of snow I call my homeland
The greenish ice imprisoning the stream
The language of song in a foreign land

Perhaps only the migratory birds know -
When they hover between heaven and earth -
The pain of two homelands.

With you, I have twice been planted
With you I have grown, oh pines,
My roots are in two different landscapes.

The duties of an absorbing society, as reflected by the Ulpan

In contrast to other nations that absorb immigrants, Israel views its most important mission as doing all it can to ease the "pain of two homelands," to ensure that the newly-arrived immigrants be "planted" in the soil of their new homeland, and that they flourish in the country to which have tied their destiny, despite the fact that their roots will be "in two different landscapes" forever.

The natural place to begin this task is the Hebrew-language Ulpan. Hebrew - not only as a language of communication, but principally as a language of culture - is the primary instrument to attain this goal. The new language curriculum proposes efficient ways and means to make use of this "instrument".

The first stage in curriculum design - and this is true in any subject - is the definition of aims. Here the primary objective is, of course, to meet the needs of the program's target population. Two target populations were characterized for the purpose of creating the new curriculum, the new immigrants and the absorbing society.

The primary objective of the new language curriculum is to meet the needs of the immigrants who are in a state of transition between two cultures: to enable them to define the new environmental-social boundaries in which they must operate from now on, to present them with the cultural boundaries of their new society and to help them to assimilate them, to grant them equal status with that of the "other," to transform them from immigrants into residents, and most important, to assist them in determining their new self boundaries, in redefining themselves as free men and women in a free society, as part of a majority rather than a minority, and as Jews living in the Jewish State.

In other words, we have defined the primary requirement of newly-arrived immigrants as the need to belong to Israeli society and be part of Israeli culture. This is made possible by acquiring relevant language skills, skills they can use to master the social-cultural codes of the absorbing society, participate in the collective national memory and current national events, and forge meaningful social contacts with the other citizens of the country.

Hebrew - A National language

The Hebrew language that is studied in the ulpan classes can neither be defined as a foreign language nor as a second language. We define Hebrew as the **language of the nation** - with all that implies - and the curriculum is based on a communicative-cultural or cultural-communicative approach which presupposes istrumental motivation as well as integrative motivation for both studying and teaching Hebrew.

The communicative aspects of this approach are expressed in the fields of linguistic functioning detailed in the curriculum; the cultural aspects are expressed in the content.

The immediate need of the new immigrant student - and "immediate" is the key word here - is to be able to function in a variety of daily situations with a reasonable command of the Hebrew language. Immediate means from their first day in Israel: to be able to rent and furnish an apartment, to buy food, to enroll their children in school and talk with their teachers, to open a bank account, to understand and pay their bills, to introduce themselves to their neighbors/classmates/coworkers (if they have been fortunate enough to find work upon arrival), to arrange for medical treatment if necessary - to get to a clinic, make an appointment to see a doctor, explain to the doctor precisely what ails them, and to understand the doctor's instructions. They must be able to perform all these tasks as soon as they arrive in the country.

To provide the immigrant student with the relevant linguistic structures and vocabulary that will enable him to carry out all the actions listed above, we have characterized and defined ten fields of linguistic functioning: personal identity (presenting the "self"), time and place, telephone and postal services, banking services, transportation, health, family and education, housing, being a consumer (shopping), the media and current events, and work and employment. In certain fields, the student masters the relevant vocabulary during the first stage (100-150 classroom hours); in others, the student learns the vocabulary gradually throughout the period he is in the ulpan (500-550 classroom hours). For example, the field of personal identity (presentation of self) is dealt with only during the first month of study (the first 100 classroom hours), and the student's acquisition of a vocabulary in this field is designed to teach them how to present themselves to others, to talk about the country and town they come from, their address forwer education, etc. They learns to understand and fill out various forms for a number of purposes, and to ask questions that will enable to become acquainted with them colleagues. All this takes place in the first month in the Ulpan, during the first study unit.

The vocabulary that relates to banking services is taught in 200-250 classroom hours, i.e. two months in the Ulpan or two study units. During the first month, they master a vocabulary that helps them perform simple banking activities: how to manage a regular bank account, deposit and withdraw money, have a checking account, etc. In the second unit (the second month in the ulpan), they study the words that relate to savings, credit cards (the instructions for automatic teller machines), automatic bank payments, other payments (including mortgages) and repaying loans.

Vocabulary relating to housing is introduced during 400-450 classroom hours, i.e. four months/four study units. During the first 100 hours, immigrants learn how to describe an apartment and basic furniture. This enables them to rent and furnish an apartment immediately upon arrival in Israel. During the second month at the ulpan, they learn about basic household equipment; the third study unit teaches the vocabulary pertaining to the purchase and rental of apartments and the payment of various househ old bills, including automatic payments; during the fourth month, they acquire additional vocabulary connected with the purchase, sale and rental of apartments, etc.

The spiral expansion of vocabulary

The vocabulary in each of the functional fields grows in a spiral pattern: The vocabulary acquired in the second unit is based on the vocabulary taught in the first unit, and the vocabulary taught during the fourth month is predicated on the vocabulary acquired during the first three months of study. This can be expressed graphically (the number of the study units/months in which the vocabulary is presented appears in bold):

1. Description of apartment including basic furniture.
2. Finding an apartment, description of furniture and household equipment.
3. Household bills, automatic bank payments, apartment purchase, sale and rental.
4. Purchase, sale and rental (continued).

Another example is the functional field of consumerism, which is part of the curriculum from the beginning to the end of the ulpan, a five month period (between 500-550 classroom hours).

1. Basic purchases (food, cleaning supplies, toiletries), the supermarket, the marketplace.
2. Clothing, furniture, electrical supplies, ingredients in food, how to read instructions on packages.

3. Methods of payment: cash, credit card, installment plan, how to be a wise consumer, market surveys, advertisements.
4. Advertising, insurance and responsibility, consumers' rights.
5. Insurance and responsibility (continued), contracts.

The eleventh functional field is a cultural one for-excellence - **the country and its culture**. This field is introduced throughout the period the student is in the ulpan, and its vocabulary enables immigrant-students to become acquainted with their immediate surroundings, to learn about the geograply of Israel and the country's climate. Later, they are taught about the flag, the national anthem, the various types of settlement, the armed forces and defense, immigration and the various ethnic groups, selected episodes in the history of the Jewish people, and issues relating to citizenship, democracy, and the Israeli government.

This is one expression of the communicative-cultural approach which is the basis for this curriculum. The Jewish heritage curriculum, complements this aspect of the new educational approach.

The Communicative Aspect

The communicative aspect of the new curiculum is expressed not only in the vocabulary which is characterized and categorized according to functional fields, but also in the linguistic structures which are presented. Two criteria are used to choose the appropriate linguistic forms and to determine the order in which they are introduced: the inner logic of language, and the requirements of the various functional categories. The inner logic of the language tells us that simple sentence structures and verb forms should be taught before grammatically complex ones. However, certain complicated constructions are introduced in the first study unit becuse the student needs them: Possessives and sentences that read "there is/there is not" - a complicated linguistic structure - are introduced in the first unit, since they are required for several functional fields.

Classifying and teaching vocabulary according to functional fields rather than by subject, together with the linguisic structures, enable new immigrants to function at an appropriate linguistic level from the very first days of their life in Israel, This also makes this curriculum up-to-date and functional. As such, it meets the needs of immigrants, transforming them from newly-arrived immigrants to fully-fledged resident-citizens of equal status to that of Israel's veteran residents citizens. The cultural aspects of the program, in addition to the supplementary curriculum on Israeli culture, provide the students with a network of associations which enable them to take part in the collective national memory and current events, to define their new "Self" boundaries, and to characterize the environmental-social and spiritual-cultural boundaries in which they will function from now on. As mentioned above, the instrument the student uses to effect these changes is the Hebrew language.

Amos Oz writes about the Hebrew language:

> *The bounds of a language comprise the boundaries of one's world. What one is incapable of expressing in words, one cannot think through properly. The possibility of expressing complexities and nuances means the possibility of enriching one's life and living it in accordance with a delicate and complex rhythm.*[1]

The bounds of a language constitute the boundaries of the self, the environmental-social boundaries and the cultural boundaries. In learning the language, the immigrant acquires new boundaries, redefines himself, solves the problems of his inter-cultural transition in the broadest sense of the word, and is transformed from an immigrant to a citizen.

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[1] Amos Oz, "Thoughts on the Hebrew Language," **In the Bright Blue Light**, Sifriat Poalim, 1979.

G.

Aspects of the Linguistic and Professional Absorption of Ethiopian Immigrants

Meir Peretz

Diploma
TITLE

ASPECTS OF THE LINGUISTIC AND PROFESSIONAL ABSORPTION OF ETHIOPIAN IMMIGRANTS

Meir Peretz

The differences between Operation Moses and Operation Solomon

On the Emotional level: Immigrants from Operation Moses (1984) arrived in Israel after a long and arduous journey. Nine thousand Ethiopian Jews were brought to Israel in Operation Moses. They crossed deserts on foot, travelling through hostile regions. For the most part, the immigrants had been separated from their relatives. Families were divided, with some family members immigrating to Israel, and the others remaining in Ethiopia. In addition, many died on the way to Israel. As a result, those immigrants who did make it to Israel were extremely anxious about their relatives who had remained in Ethiopia, and had strong feelings of guilt towards their brethren who had died en route or had remained behind. They felt that they were "not doing enough" - that they were not performing the role given them by their brethren who had stayed behind.

At the time that Ethiopia was involved in a civil war (May 1991), 14,000 Ethiopian Jews were brought to Israel in two days. Operation Solomon was designed and implemented as a military operation. As compared with their predecessors, the immigrants of Operation Solomon were fortunate. It may even be said that they doubly "profited": their immigration was relatively comfortable and smooth, and they were reunited with their families who had already immigrated to Israel. The unstable emotional state which characterized Ethiopian immigrants who arrived with Operation Moses was, fortunately for all, generally not the fate of the Operation Solomon immigrants. There is a general feeling that the absorption of this group has gone more smoothly, and that the immigrants from Operation Solomon have a large support group in Israel, which provides them with the security that their predecessors lacked. Of course, the process of reunification, which has been going on since Operation Solomon, presents problems of its own, stemming from the vast changes which immigrants from Operation Moses underwent as a result of their contact, limited though it was, with the citizens of Israel. There are also problems which result from the inability to reunify families whose various "parts" were rebuilt in both Israel and Ethiopia. These difficulties, however, are trivial compared to those we saw in the past.

Education: Immigrants from Operation Solomon are less troubled emotionally, and are thus better able to concentrate on their studies and to attain higher educational achievements.

Needless to say, we, the teaching staff, are now more aware of the special needs of the Ethiopian immigrant students. We have changed our educational approach and have learned from our experiences in teaching immigrants from Operation Moses. Moreover, we can now utilize veteran Ethiopian immigrants to help us establish communication with new students. This is the main focus of this article.

Absorption: Unfortunately, not all the relevant bodies have drawn the proper conclusions from mistakes made during Operation Moses. Thus, for instance, the issue of housing Ethiopian immigrants in hotels is an extremely painful one (as of the writing of this article - April 1992). Hotel residency severs the Ethiopian immigrants from all facets of their daily life and the life-style to which they accustomed. When an immigrant is unable to carry out his routine functions he is also robbed of his self-respect. This includes the role women and mothers played in food preparation, or the ceremonious preparation of coffee, which was an important social event in Ethiopia. Life in a hotel means that the hosting institution controls all aspects of the immigrant's daily life. The immigrant is told when he must study, when to send his child to nursery school, etc. This outside control transforms the proud Ethiopian, who was hitherto master of his own life, into a dependent immigrant who is incapable of confidently carrying out even the simplest tasks.

Operation Solomon had drawbacks as well. The fact that a large wave of immigration from the former Soviet Union took place at the same time meant that fewer resources (especially from the Jewish Agency) could be allocated to the Ethiopians. It is obvious that the new Ethiopian immigrants will experience many difficulties in the area of employment absorption as well. This is also true of those immigrants who meet the requirements for training courses; they will be forced to compete with Soviet immigrants who have technological training and experience. It would be an understatement to say that it is doubtful that the Ethiopian immigrants will prevail in such a competition.

The "bridge builders" - A bridge between cultures

One innovation in Hebrew-language Ulpanim for Ethiopian immigrants is the presence of "bridge builders" in the classrooms. These are veteran, educated Ethiopian immigrants who sit in during lessons. In accordance with instructions provided by the teachers, they assist the students to master and implement the subject matter presented in the classroom. They forge contacts between the two cultures - the absorbing culture, represented by the Ulpan teacher, and the culture being absorbed, represented by the students - helping to span the abyss between them.

What is this abyss? The immigrant faces a teacher who speaks a language he does not understand and who represents a culture which is a mystery to him. The same holds true for the teacher, but in the opposite direction. The "bridge builder" enters the picture, after having gained experience on both sides of the bridge, which enables him to help both teacher and student. The "bridge builder's" task is to explain the concepts, codes and culture of the immigrant to the teacher, and help the immigrant to understand the culture which the teacher represents. All this is accomplished in the framework of a regular ulpan lesson in which the "bridge builder", who does not have the teacher's authority, participates.

This innovation has recently been introduced in Hebrew-language Ulpanim for Ethiopian immigrants. It began on an experimental basis, and after the project had proved successful, was introduced on a wide scale.

How did this happen? Ethiopian immigrants, who had arrived in Israel during or prior to Operation Moses, requested that "bridge builders" be appointed from among the veteran Ethiopian immigrants. These people would be active in the Ulpanim for immigrants from Operation Solomon, and would help the immigrants cope with difficult problems that had previously arisen in Ulpanim for Ethiopian immigrants. They maintained that the older immigrants in particular found it difficult to learn the language because of the lack of real communication with their teachers. There were no complaints about a lack of willingness or conscientiousness on the part of the teachers, but rather a realization that the Ethiopian immigrants, particularly the older ones, lack basic learning habits, which the ulpanim apparently assume to be present in all students. For example, the lecture-style teaching in the ulpan (I include group and even individual learning activities here) is fundamentally different from "traditional" learning - listening to the elders tell a story under a tree, etc. Thus, when the ulpanim utilized regular teaching methods the students were unable to absorb what the teacher tried to convey, creating a great deal of frustration on both sides.

The problem stemmed from the fact that contact between the two sides was characterized by a lack of understanding of the cultural dimension (despite the preparation and training which the teachers had received). An ordinary student, who comes from a culture which is more or less similar to ours, constantly translates the teacher's words and the events that take place in the classroom into "his own language." This "translation" is possible when the student's mother tongue contains parallel terms and concepts (not necessarily a literal dictionary translation) as well as thought processes that are somewhat similar to those of the teacher. The majority of Ethiopian immigrants were unable to determine the correct meanings of words, the teacher's body language, etc., since their culture did not contain the appropriate "parallels." This resulted in a total lack of understanding. Incidentally, Soviet immigrants illustrated a similar "translation" problem in the field of Judaism. Thanks to his educational background, the Soviet immigrant generally has no particular learning problems. However, his former world contains no parallels to many concepts found in Judaism. This, however, is a clearly marginal issue, as compared to the communication problems that arise in the ulpan in many of the subjects that are taught to Ethiopian immigrants.

As mentioned above, recognition of this problem led to the development of a project designed to introduce veteran, educated immigrants (formerly teachers and principals in Ethiopia, graduates of Teachers' Colleges in Israel, etc.) to most - if not all - of the ulpanim for Ethiopian immigrants. After taking part in a short training program to learn the required behavior in the classroom, these veteran immigrants work along with the Ulpan teachers. They are not in the classroom every hour or even every day; their work schedule is coordinated with the teacher. Their role is to help the teacher identify potential problems, and to explain the teacher's instructions to the students in Amharic. With their help, the teacher can either summarize a subject or begin a new one. The "bridge builders" can help the teacher to implement a given task or to transmit various concepts which do not exist in the world from which the Ethiopian immigrants came. At the same time, the "bridge builders" assist the teacher in understanding the special difficulties which the older students encounter - difficulties of which the teacher is often unaware.

The short experiment in bridge building at the Ulpanim has taught us that certain problems are specific to older, illiterate immigrants. The first is the requirement that the student constantly focus on the blackboard and a set point (on a letter, word, etc.), something these students are unaccustomed to doing. When the staff members dealt with the problem of focusing on the blackboard, they sometimes discovered that the immigrant had poor eyesight. This had previously been undiagnosed and untreated, since the immigrants never needed to focus on anything in this way. If we understand the particular problems the immigrants encounter in this area, we can get the student accustomed to looking at the letters of the alphabet while they are spread out on his desk. This will eventually increase his attention span to the desired range. This is one technique we learned from the "bridge builders".

In a number of Ulpanim, the bridge builders helped to produce tapes containing dialogues translating sentence for sentence (Hebrew-Amharic). The tapes are played at the beginning of the lesson every time a new subject is introduced. In this way, the immigrant is told in his mother tongue what to expect during the lesson, and does not have to guess what will happen. This, of course, fosters greater trust between teacher and student, and provides the teacher with additional (and perhaps more reliable) feedback, enabling him to better understand his students, their reactions, their criticism regarding the lesson, and so on.

In summary, the "bridge builder" is not expected to be a teacher. He should not teach or interfere with the work of the teacher, but rather should serve as an intermediary. His work is implemented in accordance with a specified work program, prepared by the director, and is based, first and foremost, on an understanding of the students' needs.

The unique features of the Ulpan for Ethiopian immigrants

The educational framework offered Ethiopian immigrants is similar to that designed for immigrants from other countries, but the duration of their course is longer (10 months) and the number of students per class is smaller (a maximum of 15-16 students). These "privileges" stem from the difficulty of teaching a new language to illiterates. A teacher in a class of Ethiopian immigrants is in a far different situation from a teacher of a regular ulpan class. This involves teaching of literacy in a foreign language to immigrants from an entirely different culture than that of the absorbing society - a phenomenon which is apparently unique in the entire world. In this case, the students come primarily from rural areas, where the living conditions are those of a developing country. They worked primarily in agriculture or in producing simple handicrafts. Today we are more aware of the tremendous upheaval in the lives of these immigrants - an upheaval which encompasses culture, occupation, life-styles, etc. If we succeed in understanding this situation, we will have a better understanding of the tremendous complexity of the process which these immigrants must undergo in their efforts to become like other Israeli citizens.

The difficulty of acquiring literacy in a foreign/second language can be understood by comparing the achievements of Druze and Arab illiterates (who learned to read and write as adults in their own language - Arabic) with Jews who learned to read and write in Hebrew (which was not their mother tongue) within the *TEHILA* framework. The learning process was more rapid among the Druze and Arabs, since they were learning to read and write in their mother tongue. Jews who had been born in other countries and spoke Hebrew as a second language experienced greater difficulties and learned more slowly.

The subject matter and teaching methods in Ulpanim for Ethiopian immigrants also differ from those of regular ulpan classes. The ulpan for Ethiopian immigrants places greater emphasis on education, and introductory courses in various subjects (arithmetic, citizenship, etc.) are a means of teaching the immigrants more about the world in which they live. These Ulpanim make extensive use of tangible and audiovisual aids (posters, pictures, puzzles). Lessons sometimes take place outside the classroom (a variety of field trips), to allow students to see and feel the subject being taught. After spending time the outside the classroom, it becomes easier to absorb knowledge within it.

In order to allow the immigrant to absorb information through all five senses, the Ulpanim also engage in handicrafts. For example, as part of learning about the Hanukkah holyday (which Ethiopian Jews did not celebrate in their former homeland), these students have the tactile experience of making Hanukkah candelabras out of clay.

As a rule, classes for Ethiopian immigrants spend a great deal of time reviewing the subject matter taught, since we cannot assume that the students have made the transition from familiar subjects to new areas. As much as possible, the teachers base their teaching methods on those the Ethiopians remember from their past: a great deal of memorization, repeated explanations, and individual review.

Professional training frameworks

Today, most of the organizations involved in the absorption of immigrants from Operation Solomon are trying to shorten the training program, sometimes combining training with ulpan studies or starting it immediately after the ulpan. Sometimes, the immigrants are encouraged to work even before they have completed their 10-month course of study. The reason for this, over and above economic considerations, is that the organizations working with the immigrants sometimes believe (not always with justification) that the immigrants do nothing during their months of schooling, and that this can be potentially dangerous. This feeling may be a product of a lack of understanding concerning the Ethiopian culture by the absorbing bodies (the Jewish Agency, the Joint Distribution Committee, the Ministry of Absorption), e.g. spending time together outside the home, which was customary practice among the Ethiopians in their country of origin, is seen as a sign of boredom and inactivity. The relevant organizations have become impatient, and do not give the immigrants sufficient time in which to master Hebrew. Those who have been accepted into training frameworks after completing their ulpan studies receive two years' additional education and professional training. At the time of Operation Moses, approximately 600-700 single young men and women (aged 18 to 28, who were not necessarily educated in Ethiopia) benefited from this opportunity. The current goal is to double this number, allowing young married people without children to benefit as well. The married people will not study in boarding school frameworks, but will maintain their normal married life in their places of residence in the caravan parks, and will enroll in training frameworks close to their homes.

Those who have been absorbed in the above frameworks in order to receive professional training and complete their education, study in Ulpanim which prepare them for these frameworks, so that there is a continuity of study between the Ulpan and these frameworks. In the last stages of their Ulpan studies, they are introduced to academic subjects, i.e. an overview of history, citizenship, etc. The professional fields in which men receive training are: driving, metalworking, carpentry, motor mechanics and electrical systems, and the operation of mechanical-engineering equipment; the women are trained as nurse's aide and Kindergarten assistants.

Past experience demonstrates that of the immigrants from Operation Moses who enrolled in educational-professional training frameworks, 90% completed their studies and were granted a certificate equivalent to eight or nine grades of school, in addition to a professional classification. Success in general studies and success in professional studies went hand in hand. Many graduates joined the military services after completing their education, finding work in those areas in which they had received professional training (e.g. motor mechanics and electricity), but quite a few chose to enter combat units.

According to a research study carried out by the Joint Distribution Committee, these immigrants were later absorbed in jobs at the same ratio as Israelis who underwent similar professional training, i.e. close to 80% found jobs for which they had been trained; the others were engaged in non-professional work.

The creation of an Ethiopian "ethnic group"

The absorption of Ethiopian immigrants within Israeli society is not an easy task. Although the Ethiopians are becoming integrated into Israeli society, they still keep very much to themselves. The difficulties involved in the Ethiopian immigrants' adjustment to Israeli society are varied and include economic, educational, ethnic and cultural issues. After they succeed in crossing the "barrier of contrasts" between "African" and "black" as opposed to "white", and a form of observance that differs from that of the religious or secular Israeli, they are still faced with the task of cracking the "code" of Israeli society - an endeavour which is particularly difficult for the older immigrants.

The encounter with the so-called representatives of Israeli society is extremely confusing to them, since Israeli society itself is still in a process of evolution. There is no clear-cut model of "Israelism" which can be unequivocally identified. Who, then, is the average Israeli whom the immigrant will choose to be his guide through the labyrinth of society - the social worker who takes care of him, the director of the absorption center, his teacher, the guard posted at the school, the vendor in the marketplace, the bus driver? Which code will the immigrant try to decipher? Which model will he imitate? It is not at all certain that the Ethiopian immigrant has the proper tools to make a suitable choice. Due to the confusion that Israeli society generates for him, the immigrant faces a dilemma: should he choose change and modernization or introversion?

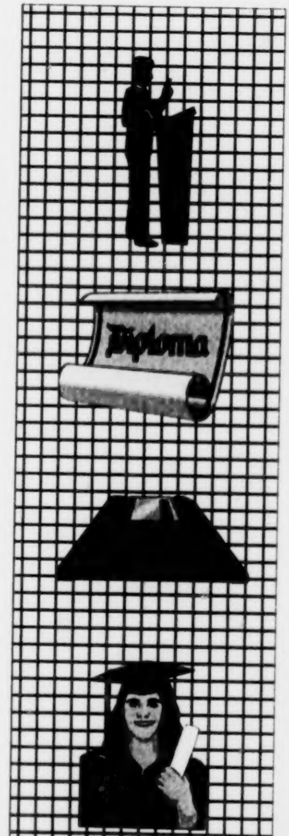
This confrontation with the question of identity has brought about an interesting process: the evolvement of an Ethiopian ethnic group in Israel, conscious of its unique identity. This phenomenon never existed in Ethiopia, where Jews had no opportunity to forge a tie with the Jewish people on an national scale. Because of the type of transportation available in Ethiopia (in this vast country, travel was possible only in small areas, either on foot or by donkey), there was at the very most, a feeling of identification between Jews of neighboring villages. However, when these immigrants encountered one another in Addis Ababa (where they were brought before immigrating to Israel) and in the absorption centers in Israel, they forged deep relationships with one another which strengthened their inherent loyalty. These contacts were not severed even after the immigrants left the absorption centers and moved to other parts of the country. In Israel, it is very easy to travel from one place to another, and the Ethiopian immigrants continue to visit one another, to take part in happy occasions, to comfort the mourning, etc., and this is not limited to those who are linked by family ties.

Thus, a new ethnic group has been created in Israel, which demonstrates a high degree of solidarity - an ethnic group which in its present form, did not previously exist in Ethiopia.

H.

The Organization and Pedagogy of the Ulpan - The Southern district

Shoshana Brunner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THE ORGANIZATION AND PEDAGOGY OF THE ULPAN - THE SOUTHERN DISTRICT

Shoshana Brunner

Introduction

The Israeli adult educational system is distinct from the formal educational system and has different components. This is true especially of the ulpanim centers for intensive Hebrew language study for new immigrants.

Studies in the ulpan are "formal" in that they follow a mandatory curriculum and cover a standard number of classroom hours. Teachers undergo training and attend in-service training courses and supervisors oversee their work. Nonetheless, the adult education system is unique in three essential areas:

a. The student population is extremely heterogeneous. Students of different ages come from a wide range of ethnic backgrounds and countries, with different levels of education and outlooks. This causes great disharmony in the classroom;
b. The opening of the official school year cannot be predetermined, because it depends on the arrival of new immigrants;
c. Likewise, the number of classes required cannot be set in advance.

As a result of these conditions, the ulpan system is very complex and is subject to a singular set of difficulties:

1. Its needs cannot be anticipated in advance;
2. Classes cannot be divided according to the usual criteria;
3. The depth of study and the time needed to cover the necessary material are difficult to assess.

Characteristics of the Southern District

The Southern District has unique demographic characteristics. The district covers 55% of the area of the State of Israel, but is home to only 12.5% of the entire population. This makes it difficult to train a sufficient number of qualified teachers and to find experienced administrators and counselors.

The recent massive waves of immigration from the former Soviet Union exacerbated the need to supply immediate and effective answers to these problems with new pedagogical approaches, while maintaining high standards and ongoing instruction and follow-up. A change was called for in both the organizational structure of the system and the functions of those in positions of authority.

In the following chapter, I will briefly describe how the system operated under normal conditions and the changes it underwent in face of the tremendous needs that arose with the sudden influx of new immigrants.

The role of the District Supervisor, Ulpan Counselor and Director until 1990

District Supervisor

Until 1990, the District Supervisor was responsible for the overall operation of the ulpan system within the district. He assigned teachers and Directors, appointed counselors, organized district-wide in-service training courses, supervised teacher performance, approved standards and budgets, initiated and supported pedagogical projects, and oversaw teacher certification and in-service training programs.

Ulpan Counselor

The Ulpan Counselor was responsible for instructing newly-appointed teachers, advising veteran teachers, organizing in-service training in the ulpan, and supervising teacher performance in the classroom.

Director

The director routinely undertook all organizational tasks that involved pedagogical decisions. These included ranking students by educational level, age, profession, overall knowledge, outlook, and so on; assigning teachers by ability and their suitability to particular classes; supplying books, newspapers, and audiovisual aids; maintaining the classroom in good physical condition; and arranging workshops for the instructional staff.

Immigration from the former Soviet Union - Necessary organizational changes

As a result of the immigration from the former Soviet Union, the number of new teachers employed in the Southern District reached about 800 within a few months, in contrast to less than 10% of that number in previous years. Most of the newly hired teachers lacked experience in adult education, and about half had no pedagogical training at all. The burden of the linguistic-cultural absorption of the new immigrants was placed on these teachers.

This situation required a structural/organizational change and a rapid pedagogical reassessment while absorption was already underway. The first change was the redefinition of the upper level jobs - District Supervisor, Ulpan Counselor and Director.

District Supervisor

Under the new ulpan structure, some of the traditional functions of the supervisor were transferred to the Ulpan Counselor. The supervisor was now saddled with the extremely difficult, and sometimes impossible, task of establishing dozens of ulpanim in every settlement in the Southern District that housed new immigrants. Consequently, he was forced to recruit hundreds of new teachers in the middle of the school year, interview them, organize make-up or training courses for them and place them where they were most needed. At the same time, he was required to find people experienced in ulpan administration and to coordinate the relevant governmental offices, local authorities, military and police authorities, and public groups who wanted to extend a hand to the new immigrants. Assisted by a team of counselors, the supervisor had to set a new teacher training and certification policy and establish syllabi and curricula appropriate for a varied student population that included Russians, Ethiopians, university graduates, uneducated workers, and professionals in countless fields. In short, his job was to coordinate everything going on in the district adult educational system.

It is common practice for District Supervisors to check up on the performance of new teachers during the first month of their employment, to make sure the teacher is meeting the standards of the system and to approve the teacher's remaining on the job. This is in view of the fact that the fate of an entire class rests in the hands of one teacher. The immigrant, in particular, is granted a one-time-only opportunity, and there is no justification for leaving her/him in the hands of an unfit teacher, jeopardizing the entire course of her/his future in the country. In the face of the huge number of new teachers who took their jobs en masse, the District Supervisor was incapable of properly monitoring each one. This task now fell to the Ulpan Counselor, in cooperation with the director, who was to report to the District Supervisor.

Ulpan Counselor

The counselor was now responsible for the ongoing training of the endless round of newly employed teachers and for their continuous in-house instruction (whereby the counselor explains a theory and its use in a workshop setting, while the director checks its application in the classroom); monitoring and supervising teacher performance; preparing a wide-ranging syllabus; changing accepted teaching methods to suit different populations; and conducting workshops for directors to explore pedagogical problems.

Director

The Director had the most significant role under the new system that took root during such a short period. The director's traditional organizational tasks, as discussed above, stayed essentially the same, but now, since he was often the only staff member with sufficient knowledge and experience, he became each teacher's personal guide, examining every stage of the teacher's work, monitoring the implementation of the methods introduced by the counselor in the workshops and in-service training courses, and especially providing on-the-spot instruction to so many teachers on so many different levels. The success of the district in absorbing hundreds of new teachers and in guiding them day by day was thanks to the efforts of the Ulpan Directors.

In conclusion, the smooth operation of the district ulpan system during such eventful times can be attributed to:

a. **The new organizational/pedagogical concept.** The director was no longer always appointed on the basis of an academic degree or organizational ability. The most important criterion became her/his professional teaching skills, proficiency in delivering information to a new team of teachers, and readiness to invest extra time and effort in guiding the teachers of the institution.

b. **Establishing a series of expectations.** We had high expectations of ourselves, and according to sociological studies, expectations tend to fulfill themselves. Indeed, one of the things that characterized the Southern District was a special pride - only the good ones stay; everybody is expected to devote extra time to her/his job; everybody takes part in training and in-service courses without receiving any financial compensation; and everybody has a personal obligation to those assigned to his/her care - the teacher to the students, the director to the institute, the counselor to the teachers - to examine their achievements and to reach immediate conclusions about the system.

c. **Systemic integration.** The feedback and compatibility among the functional elements of the system produced good results: each person in each section felt he/she was contributing to the whole and was responsible for the overall operation of the system. Despite the difficult conditions, their teacher knew that they were personally answerable for the success or failure of their students. The cooperation of the counselor and the director encouraged each one to feel an obligation towards the institution.

Pedagogy in the Ulpan

The new pedagogical management in the Southern District was conducted on several levels:

a. Preparing a new curriculum in language instruction;

b. Examining teaching methods in order to update and revise them according to the new curriculum;

c. Creating an alternative curriculum for different populations - Ethiopians, doctors, students with little or no formal education, and so on;

d. Writing a new history curriculum (done by directors);
e. Establishing on-going workshops for teams of directors to discuss, determine and standardize detailed methods of language instruction for the entire system;
f. Preparing of study material, texts and other student activities;
g. Standardizing instruction within the institution;
h. Identifying outstanding teachers in the system to serve as an example for others;
i. Encouraging and experimenting with innovative ideas and teaching methods;
j. Holding routine meetings with the teaching staff to establish a unified pedagogical policy for the district.

New curriculum

The change in the curriculum and consequent revisions in teaching methods led to a great upheaval in the District. This constituted a kind of "shock turnabout." The turnaround came just a few years before the mass Russian immigration. Oddly enough, it was during this "quiet period," when the system contained a very stable and much smaller staff of knowledgeable, experienced teachers and long-term administrators, that a feeling arose that the time had come for some honest, in-depth stocktaking - even if the truth that emerged would be painful.

Observations revealed that one of the directors (Mr. John Ornstein) had achieved remarkable results in his classes, way beyond those of the other good teachers. At first Ornstein's success was attributed to his unique personality, but a more detailed investigation, conducted over a number of months, indicated that the main factor was his innovative approach to language instruction.

A team of counselors and supervisors examined how this teaching method operated, analyzed and defined the novel scheme, and outlined its principles. During the district pedagogical staff meeting, a decision was made to have other teachers test the method . A number of senior Directors were invited to observe sample lessons and to attend a symposium, with the commitment that they would implement the new method in their own classrooms.

The experiment took over a year. During that time, discussions were held periodically and the progress of the experiment was monitored. Every participating director acknowledged having excellent results, far surpassing those achieved using classic methods. The trial motivated the remaining directors, counselors, and supervisors throughout the district to have all teachers participate in a similar program.

Instructional principles under the curriculum

a. Use of a paradigm as a focal element to build a controlled vocabulary in different areas, which in turn, would become the paradigm;
b. Word discipline: The teacher must maintain and strengthen the basics ingrained using the paradigm beyond the original associations;
c. Spirality: Work is conducted in the manner of ever widening circles or spirals, so that the vocabulary learned initially will be integrated within a continuously expanding framework of words and concepts, thereby enhancing and strengthening it.

The following techniques were emphasized:

* Using translation in the early stages;
* Providing lists of words to be memorized at home;
* Using foreign-language words in the lesson;
* Employing dialogues and various situations in the lesson;
* Discussing the "hidden meanings" of expressions and how they are used, to understand what message they communicate.

Anyone who works in education or psychology knows that changing attitudes is one of life's most difficult and painful tasks. For four years, every teacher in the district took part in workshops and symposia on the new curriculum and the new methods of instruction, and they did so diligently. Throughout, teachers were requested to comment on the scheme and to suggest improvements and new ideas. At the end of seven years of testing, making certain mistakes and coming to conclusions, the new district plan was compiled.

During the last year, hundreds of new teachers entered the system, and all were trained according to the new concepts. Excellent results were obtained almost immediately.

Workshops for directors: One of the main factors responsible for the successful introduction of hundreds of new teachers into the adult educational system is the proper functioning of the directors.

The system was faced with transforming good teachers into successful directors whose main function would be to train new teachers and turning teachers with no training or experience in administration or pedagogical instruction into the prime movers of the system.

After much discussion and deliberation, the district senior staff (counselors and supervisors), decided that of all the sectors, the directors needed to undergo an intense and in-depth "refurbishing" process. Thus, counselors were assigned a team of directors for whom they agreed to conduct a permanent, ongoing workshop for defining the new method of language instruction, raising methodological problems, and reexamining operational details. The discussions were heated and the debates intense. Eventually, however, the method was established, and sometimes a number of possibilities were offered. Moreover, by using the workshop as a forum for discussing problems encountered at work, the workshop team became, in effect, a support group. Each participant learned from the experiences of the others and at the same time allowed his colleagues to learn from him.

The outcome of the discussions were analyzed afterwards in writing, thereby enabling directors to clarify the best teaching methods and to define them for the first time. The workshops gave the directors the confidence to guide teachers and to succeed in their work.

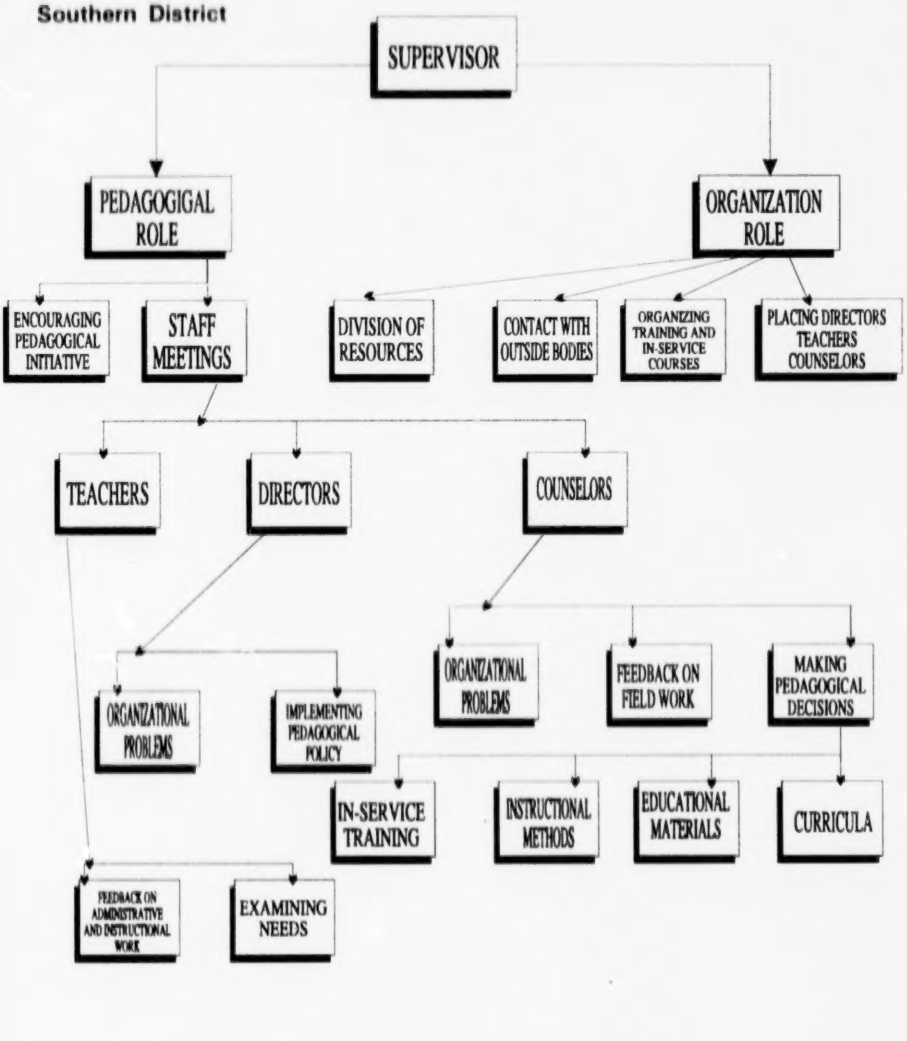
Conclusion

A great deal of criticism has been directed at the educational system. Some people claim that in light of the rapid advances in knowledge and technology, teachers who received pedagogical training in the last decade find it difficult to prepare students for the next one. From the experience I gained during the recent administrative/pedagogical reorganization, I have concluded that the traits most important to a teacher, educator, counselor or supervisor are open-mindedness and being willing and able to cope with the new (despite the anxiety that goes along with this). If the Southern District grappled so successfully within such a short period with the integration and training of so many new teachers, a large percentage of whom lacked the proper background, it was thanks to the willingness of all those involved to shoulder new tasks, try new ideas, absorb new experiences, reach conclusions... and be prepared to change.

Ministry of Education and Culture Adult Education Division

THE PEDAGOGICAL-ORGANIZATIONAL STRUCTURE

Southern District


SUPERVISOR
PEDAGOGIGAL ROLE
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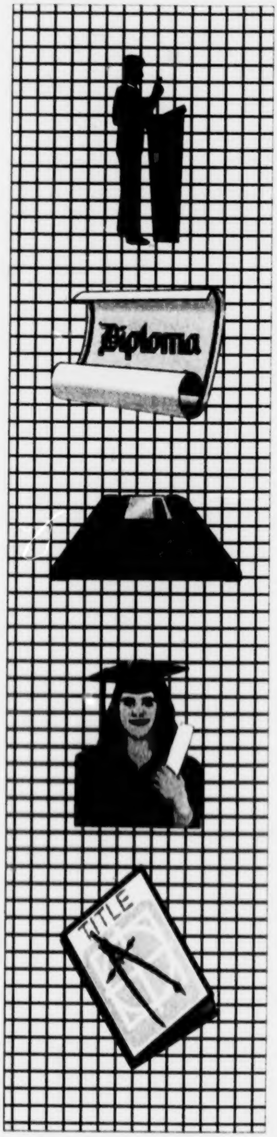
ORGANIZING TRAINING AND IN-SERVICE COURSES
PLACING DIRECTORS TEACHERS COUNSELORS
TEACHERS
DIRECTORS
COUNSELORS
ORGANIZATIONAL PROBLEMS
FEEDBACK ON FIELD WORK
MAKING PEDAGOGICAL DECISIONS
ORGANIZATIONAL PROBLEMS
IMPLEMENTING PEDAGOGICAL POLICY
IN-SERVICE TRAINING
INSTRUCTIONAL METHODS
EDUCATIONAL MATERIALS
CURRICULA
FEEDBACK ON ADMINISTRATIVE AND INSTRUCTIONAL WORK
EXAMINING NEEDS

1.

Teacher-Training and In-Service Training: the Central Tel-Aviv District

Yehiel Nahshon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TEACHER-TRAINING AND IN-SERVICE TRAINING: THE CENTRAL TEL AVIV DISTRICT

Yehiel Nahshon

What do you do when the floodgates open?

For many years, ulpan teachers were required to take only a short training course or one of the in-service training courses that are offered periodically. In these programs, emphasis was placed on interpersonal, face-to-face instruction, with the counselor making frequent visits to the lesson. However, with the recent unprecedented increase in immigration to Israel, the focus shifted to group lessons, leaving individual instruction to the Ulpan Director or the pedagogical administrator who was appointed especially for this task. As a result, pedagogical instruction was formally restructured into three levels: (1) a basic qualification course; (2) in-service courses provided on a regional basis - the *ESHKOLOT* program; and (3) pedagogical meetings with the ulpan teachers. This was done to ensure that teachers would be offered quality training throughout all stages of their work.

1. Basic training program

The first training course created specifically to assist in the absorption of Russian immigrants was opened only about six months before the mass influx began. When new immigrants started settling in the Tel Aviv area at an extremely rapid rate, we had to open many new Ulpan classes at very short notice, sometimes within days. We therefore decided to establish a teacher training center for groups of future teachers (52 to a group) at Tel Aviv College, which would operate the year round. The demand for a continuous program of teacher training was due to our insistence that every new Ulpan teacher attend a course before beginning work or immediately upon being hired. We are proud to relate that we succeeded in this mission.

Each 56-hour course takes place over 21 days and includes 4 days' classroom observation. For beginning teachers, emphasis is placed on the four basic language skills, lesson plans, teaching methods and auxiliary tools (as well as observation). The vast majority of lecturers work as Ulpan Directors, supervisors and counselors or are outstanding veteran ulpan teachers. Occasionally, lecturers are invited from the university. The cost of running the center is minimal, because most of the lecturers are employees of the Adult Education Division of the Ministry of Education and Culture and do not receive a separate salary for teaching at the center; the remaining costs (upkeep and maintenance, teaching aids) are financed by the tuition paid by participants.

2. *In-service training through the ESHKOLOT program*

The expansion of ulpanim and consequently of training Ulpan teachers, and the difficulty in obtaining additional funds for professional counselors and instructors, prevented us from continuing with our previous policy of providing individual teacher training. To ensure the ongoing training of new teachers, we began to organize courses on a regional basis. The district was divided into 22 zones (*eshkolot*), and each zone was made responsible for holding an in-service training course with five or six meetings during the school year. A special curriculum was established for each course, designed to satisfy the professional demands of the teachers and expand their knowledge of the field.

To guarantee the success of the program, we determined the location, schedule and subject matter of the courses, and assigned the lecturers. The success of each zone depended on the participation of the teachers as well as the participation of Ulpan Directors and the District Counselor. Their progress was followed carefully and with trepidation, because we knew that this program was the only way the district could manage to train its approximately 1400 new teachers.

The courses covered the following topics: methods, identification of learning strategies, changing thought patterns in instruction, the history of Zionism, the establishment of the State of Israel, etc. In addition to the in-service training courses in the zones, four additional in-service training courses were offered on special topics. These included two advanced courses for teachers of Ethiopian immigrants, one course in Judaism and Jewish heritage and one course on observation techniques.

3. *Pedagogical meetings with Ulpan teachers*

As mentioned above, the growth in the number of teachers employed in the ulpan system made individual instruction impossible. Institutional and personal instruction fell to the Ulpan Director or the pedagogical administrator (veteran teacher), who was appointed especially for this task. It was therefore important that the directors themselves undergo specialized training. If the Ulpan had a new director who lacked sufficient professional expertise, one of the experienced teachers would assist him/her as a pedagogical administrator. Obviously, the success of teacher instruction within this framework depends on the skill and motivation of the administrator or the Director.

Teacher training for upper level Ulpan classes

Following the decision of the authorities to offer upper level Ulpan classes to new immigrants who had successfully completed the beginners' class, a special course was organized for teachers who were working with advanced students. Obviously, the aims of the advanced ulpan classes differed from those of the beginners' classes. The advanced classes stress in-depth study of the four basic language skills, together with enrichment in Jewish and Israeli history and culture, reading, understanding the newspaper, and an introduction to Hebrew literature. Therefore, even teachers who were qualified to teach beginners and had gained some experience in doing so required special training to teach the advanced classes.

The advanced courses will be offered continually, until all the needs in this area have been met.

Conclusion

To cope with the large number of new Ulpan teachers in our area, a structured, institution-based system was organized to meet professional needs in the areas of Hebrew language teacher qualification and in-service training. Without this special program, we would not have succeeded in meeting the new demands placed upon the ulpan system. Regional initiative led to the establishment of a teacher training center, using minimal financial resources while maintaining high professional standards. In addition, with regard to upper level ulpan classes, we are successfully upholding our policy that no teacher be allowed to work with advanced students before taking the 56-hour qualification course.

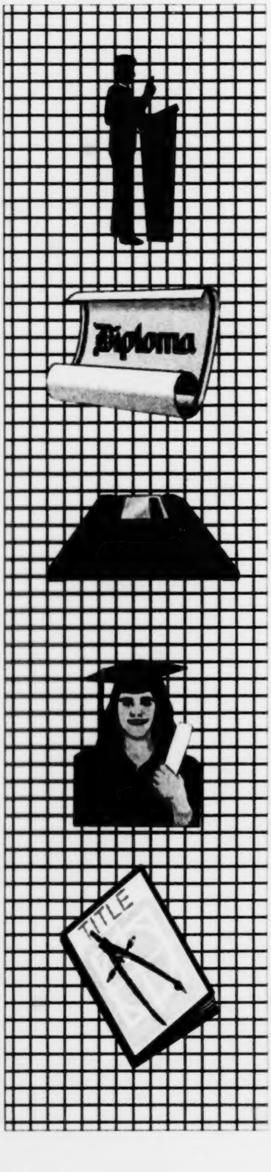
I do not want to claim that every teacher trained during the Ulpan "explosion" is outstanding. To open so many new classes, we were forced to employ teachers who had little or no experience or who were not well educated. We may take certain satisfaction in saying that "the system works" - we did the best we could with the tools at hand.

J.

Expansion of the Ulpan network: the Haifa and Northern District

Shlomo Mizrahi

Direct Absorption Ulpanim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EXPANSION OF THE ULPAN NETWORK: THE HAIFA AND NORTHERN DISTRICT

Shlomo Mizrahi

Direct Absorption ulpanim

The first steps

The activities of the Adult Education Division of the Ministry of Education and Culture in Haifa and the Northern District are directed towards direct absorption and the expansion of the district Ulpan system for intensive Hebrew language study.

The first direct absorption Ulpan in our area was opened in January 1988 in the city of Migdal HaEmek. The Ulpan was intended for South American immigrants who had been urged to settle in Migdal HaEmek by the mayor, MK Shaul Amor. The ulpan was founded in association with the Ministry of Absorption, which was an unusual measure at the time, when ulpanim generally were run in cooperation with the Jewish Agency. Up to 1988, the only educational facility for new adult immigrants in Haifa had been the Learning Center (also run in conjunction with the Ministry of Absorption), which accepted only those students who had already completed Ulpan studies. The Center helped steer them in appropriate professional directions, offered advice about the Israeli job market and provided advanced lessons in Hebrew, especially in technical and other specialized or job-related terminology.

The big blast-off

The new wave of immigration from the former Soviet Union began in May 1989, and increased from month to month, finally reaching its peak in December 1990. As a result, the ulpan system gradually reached every corner of the district, extending from Hadera and Beit Shean in the south to Shlomi and Tel-Hai in the north, from the coastal settlements to Kazrin and Hispin in the Golan Heights. The pedagogical and administrative staff invested tremendous efforts in opening and running the new Ulpanim efficiently and in hiring and training the necessary teachers. Everyone working in this field - and at the time, there were not many - rose to meet the challenge.

In our district, only 60 teachers were then employed in the state-run ulpan system. All of them pitched in enthusiastically, and today they have all been promoted to position of directors or counselors. This progress through the organizational hierarchy forced the Adult Education Division to organize administrative training to prepare these teachers for their new jobs.

The table presented below demonstrates the rate of development of the Ulpan system in our area from January 1989 to January 1993.

Month	**Institutions**	**Buildings**	**Teachers**	**Classes**	**Students**
1/89	33	33	114	103	1654
2/91	103	249	1288	1017	24886
10/91	164	263	1294	1028	21974
1/93	113	220	697	627	13066

Ulpan activity peaked in February 1991, at which time the immigrants who had arrived in December 1990 and January 1991, when the Ulpanim were closed because of the Gulf War, were finally admitted to Ulpan classes.

Today (January 1993), the student population of the District Ulpanim is composed mainly of Russian and Ethiopian immigrants. Barring any extreme changes in the flow or origin of immigration, the present framework will remain in effect until the end of August 1993 or thereabouts.

For the past year and a half, we have been working on an advanced Ulpan program for immigrants who have completed the beginners' course. The program is designed to further improve their knowledge of Hebrew, facilitate their social absorption, and help them to find jobs in their field or to attend professional retraining programs.

Training for Teachers and Directors

The activities in this area were dictated by the large-scale expansion of the ulpan system and the tremendous growth in the number of teachers. We organized 23 courses for the basic training of Ulpan teachers for Russian immigrants, in which 1267 teachers were enrolled; 13 courses for basic training of ulpan teachers for Ethiopian immigrants, in which 459 teachers were enrolled; and nine in-service courses in Hebrew language instruction for teachers who had completed the basic course, in which 259 teachers were enrolled. In addition, 116 teachers participated in four courses on teaching Hebrew using television. Directors and Counselors from the district attend national programs given in Ein Zurim.

We also offer in-service training courses in the new curriculum for all teachers. All ulpan teachers who work with Ethiopian immigrants attended in-service workshops in how to teach arithmetic to immigrants.

Social and cultural activities in the Ulpanim

Direct absorption Ulpanim differ completely from the Ulpanim that were run in association with the Jewish Agency. In the original format, the Director and the teacher were in charge of instruction, and the Jewish Agency and its staff were responsible for everything else. When authority shifted to the Ministry of Absorption, we were faced with an altogether new situation. We were expected, first of all, to find the buildings in which to house the Ulpanim, because the staff members of the Absorption Ministry knew less about this area than we did. After the Ulpanim opened, the directors found that they were approached by every relevant authority in the field - government offices, public organizations and private bodies - all of whom wanted "access" to the immigrants, and all of whom believed that the most convenient way to do so was through the Ulpan Director. That placed the director in an awkward position, because s/he could not always deny entrance to the ulpan, especially if a well - known personality or government figure was involved.

At first, the Ministry of Absorption suggested that it send a coordinator to fill all administrative needs. However, when this became impossible for financial reasons, the director was left to his/her own devices, fending off the requests of every outside institution and office.

The Ministry of Absorption began to consider the Director as a Ministry appointee.

The social and cultural activities of the ulpan, which are officially the responsibility of the Ministry of Absorption, were in effect conducted through the Director and the teachers; otherwise, they would not have taken place at all. Therefore, I believe that it is time we redefined the job of Ulpan Director.

Courses for new immigrant doctors

The Russian immigrant population includes a very large number of doctors.

According to criteria established by the Ministry of Health, new immigrant doctors with less than 14 years' proven experience in the field must pass a licensing examination. The task of preparing these doctors for the examination fell upon the Ministry of Absorption Health and the Adult Education Division of the Ministry of Education and Culture.

Today, many large hospitals in our area offer courses for new immigrant doctors: Rambam in Haifa, Bnei Zion in Naharia, Ziv in Zefat, HaEmek in Afula and Hillel Yaffa in Hadera.

Courses for new immigrant teachers

Teachers, too, make up a large proportion of the Russian immigrant population in Israel. The Unit for the Absorption of Immigrant Teachers of the Ministry of Education and Culture is responsible for deciding who among them will work as a teacher in Israel and in what subject area.

We offer many courses for immigrant teachers, in conjunction with the Unit. Some courses include preparatory Hebrew instruction, oriented toward the specific subjects that the teachers will be teaching. There are also courses to help new immigrant teachers qualify to teach "Hebrew" subjects (Hebrew language, history, civics, Bible, Hebrew literature and Judaism). The courses and examinations are given by professional teachers who work in accordance with the curriculum issued by the Unit for the Absorption of Immigrant Teachers.

Kibbutz Ulpanim

Almost since their inception, kibbutzim have offered Ulpan courses in partnership with the Jewish Agency. These are in effect "work Ulpanim" participants study Hebrew for a half-day and work on the kibbutz for the other half.

Until a few years ago, kibbutz ulpanim attracted primarily tourists. However, when the threat of the Gulf War first loomed in August 1990, the ulpan tourist population decreased to a trickle, and the tourists were replaced by Russian immigrants, usually singles or young couples.

The number of kibbutzim running ulpanim grew from 20 in January 1989 to 49 in October 1991. The demographic changes led to a change in emphasis in the lesson plan. Today the courses focus on preparing immigrants for life in Israel, although not necessarily on kibbutzim.

Organizational structure of the District Ulpanim

The dramatic changes that occurred in the type and scope of District Ulpan activities have not, to date, brought about any formal changes in the organizational structure of the ulpan system or a corresponding increase in the number of teaching positions.

Although the staff in the pedagogical and administrative fields has grown tremendously, these employees continue to work under temporary contracts, and must periodically renew their employment status.

Enthusiasm may serve as the driving force in building a new, expanded system, but it is very difficult to maintain that enthusiasm over a long period. It is time that an organizational structure was instituted to fit the new dimensions of today's adulted ucation system.

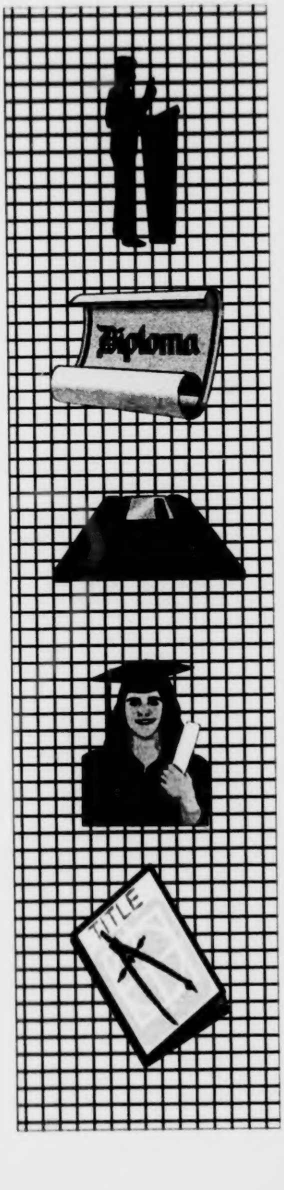
Conclusion

The adult education/ulpan system of Haifa and the Northern district expanded tremendously between 1989 and 1993. After the early days of constant expansion, during which we worked tirelessly to establish the ulpanim, to recruit and train teachers, and to encourage the older, experienced teachers to accept administrative tasks, we are now ready to improve the quality of instruction in the ulpan and to enter new areas: advanced courses, enrichment courses and professional studies.

K.

Training Program in Parent Counseling - A New Discipline in the Social Sciences Helping Professions

Rina Cohen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TRAINING PROGRAM IN PARENT COUNSELING: A NEW DISCIPLINE IN THE SOCIAL SCIENCES HELPING PROFESSIONS

Rina Cohen

Jerusalem, August 1992

1. Introduction
2. Roles and professions in modern society
3. The parental role and areas of parental responsibility
4. Why is it hard to be a parent?
5. Why do parents need counseling?
6. Aims and characteristics of parent counseling
7. Parent counseling - theories and approaches
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10. Parent counseling as a profession: Where does it stand today?
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1. Introduction

In this article I will describe the development of parent counseling, a new helping profession in the social sciences, and the qualification process for the profession, as determined by the Adult Education Division of the Ministry of Education and Culture, in conjunction with various academic institutions.

Below is a discussion of the essential qualities of being a parent. This will be followed by a description and definition of parental needs in contemporary society and a survey of the services and positions that were developed to answer these needs - the role of the parent counselor.

2. *Roles and professions in modern society*

Parenthood and parenting, parent counselors and parent counselor training are based on the concepts of both roles and professionalism.

Role here is defined as the manner or style of a person's behavior within a given context, the matrix of relationships within a prescribed situational framework. Levinson (1959) pointed out that the concept of role harbors the underlying assumption that the factors dictating different anticipated behaviors are always clearly defined, obvious and well accepted.

Experience tells us, however, that most roles are associated with demands, assumptions and expectations that are, by and large, confusing, contradictory or controversial. Thus, all our social activities have a gap, or even a direct contrast, between their related theoretical/ideological demands and expectations and the manner in which they are played out in reality; between the way they should be and the way they are; between the way they appear to others and the way we see them; between what satisfies some people and what disappoints others. These contrasts exist simultaneously in the person playing the role.

When reality is at cross-purposes with itself, the result is ambiguity and conflict. This multiplicity, which is one of the fundamental characteristics of modern life, poses a threat to the individual and to the structure of the society in which s/he lives. The distress thus generated is manifested in presenting roles as either self-explanatory ("Everybody knows a 'good' mother does it this way") or open to interpretation ("No one can tell me how to raise my children"). However, this situation also facilitates self-expression, manipulation of a range of options, and the chance to choose freely from among those options within the limits of the law.

Free choice within a functional framework is based on two assumptions:

1. In variable and complex situations and under many conditions, there will be no single solution that satisfies everyone or meets everyone's needs and expectations.

   The wealth of information available today, coupled with the rapid development and constant change in information, have brought many beliefs and preconceptions into question. What was right and unchanging yesterday is not necessarily right or unchanging today (Levine 1985). Moreover, people today (thanks to Adler) are much more aware of the fact that we do not view reality objectively. Rather, our subjective outlook breeds a "subjective reality" which in turn leads to the formation of behaviors and concepts that suit our subjective viewpoint (Nisbett and Ross 1980).
2. Every human situation has contradictions and tensions.

Conflict, whether internal or external, is not an expression of "incorrect" function or a series of "disturbances." Conflict is the product of a complex, multifaceted reality and can serve as an important stimulus for development (Kalman 1948).

Conflicting situations create what we term "functional dilemmas." According to Levinson (1959), functional dilemmas arise from both the organizational/social/cultural structure and the individual personality. Our experience with parents has shown that dilemmas also develop from the interaction between the organizational/social structure and the individual, especially in adults who have been raised and educated within one organizational/social structure and live within a different one. For example, immigrants often perform their parenting role in a different social setting than that in which they grew up and with a different set of rules. The definition that we, as individuals, apply to our roles, and the manner in which these roles are manifested reflect the sum total of our relationships, identifications, attitudes and beliefs. Given the complexity and sensitivity of this state of affairs, it is extremely important that we recognize the alternatives available to us in our roles. We must pinpoint the source of our behavior and the reasons for our vacillation. This is true for every role, but especially for the primary role of almost every adult: parenthood. Who can assist parents in learning their role?

The job of parent counselor was developed to answer this need, and the need has determined the essence and substance of the job. A parent counselor assists parents in defining the role of parent, determining the significance of the role as it applies to them personally, and clarifying the available alternatives.

How does the parent counselor become a trained professional? Before we can answer this question, we must first examine the elements that characterize a profession. Ritzer (1972) claimed that professionalism can be scored on a scale ranging from nonprofessional to professional. Jobs placed closer to the professional side of the scale are those that meet most of the following criteria:

A. General and systematic knowledge;
B. Authorization by those who receive the service;
C. Emphasis on symbolic over financial rewards;
D. Self-supervision via professional societies, support groups, symposia, and advanced study;
E. Public and legal recognition;
F. Exclusive, substantiated culture.

The level of professionalism of a job and the worker depends on the degree to which these conditions are fulfilled.

Why do parents need counseling and how can the parent counselor help?

The answers to these questions are a product of the elements of the parental role, the bounds of parental responsibility and the manner in which the role is carried out, as well as the objectives and approaches of parent counseling.

3. The parental role and areas of parental responsibility

Views on parental responsibility have undergone many changes over the years, along with our social and conceptual evolution. According to Shahar (1990), our concepts of the parental role, our image of and attitude towards the child, and our opinions on child rearing, child psychology and child education are not in fact determined only by biological laws, but also by the culture and the contemporary Zeitgeist. The basic responsibilities of today's parents are as follows:

- Caring for and maintaining their children's physical well-being;

- Caring for and maintaining their children's emotional well-being;
- Transferring social mores and human values to their children;
- Imparting knowledge to their children;
- Developing their children's skills;
- Tending to their children's financial future.

In short, parents are required to ensure the
individuation
socialization
and acculturation of their children (Lamm 1973).

They must develop each child's individual personality; teach him how to behave properly within his society and pass on the cultural legacy of past generations. Parents must see to it that each child develops three levels of communication:

1. To be in tune with herself, her abilities and her talents. In professional jargon, parents must nurture the child's self-image.
2. To feel connected to the here and now and to the society around him - family, community, country.
3. To consider herself/himself a member of human society linked to the past and the future, as more than the sum total of her/his parts - as a person in her/his own right, with her/his own identity and personality, suited to her/his environment and history.

The parental role does not apply to parents only. In many societies that role is shared among various authority figures. In the West, for example, the educational system is involved in imparting knowledge to children and developing their talents and skills. These auxiliary "parental" systems vary from culture to culture and from generation to generation. Unfortunately, this subject is beyond the scope of the present article; however, the reader may refer to the numerous publications on the association between parents and the educational system and the division of parenting tasks (for example, see Smilenski's "The familial system over the school system").

4. *Why is it hard to be a parent?*

I touched on this point in a general manner when I discussed the concept of role. Below I will discuss the sources of the difficulty in more detail. These include:

- The nature of the role itself. Parenting is a total task; parents can't quit, go on strike or take a vacation. From the moment a child is born, the parental role supersedes all other roles and all circumstances, regardless of time or place. The role is also affected - and made more difficult - by the dynamics and changes within the parent himself and within society in general
- The changes and expansion in cultural knowledge and experience and their effect on the family in the areas of formal education, social skills and communication
- Changing social and familial structures, manifested mainly in the blurring of the limits of responsibility and the authority of the family and the parent
- Cultural-ethical differences that are a product of changing times; the generation gap
- Cultural pluralism, which often causes parents to wonder how to best practice their role
- Psychological publications on child rearing, which are not equally relevant to everyone and do not meet everyone's needs
- The gap between our ideological conceptions of what a good parent is and the day to day grind of caring for children.

5. *Why do parents need counseling?*

Who among us in his career in education has not met parents with mixed feelings about the way they have raised their children? Who has not encountered parents who find themselves at a loss when it comes to their children's education? And who among us has not recognized these very same thoughts and feelings in ourselves, with our own children?

Described below are three central processes characteristic of modern life that cause great distress among parents and create a consequent need for guidance and support.

1. Incorporation of the pedocentric concept. Pedocentrism, a widely accepted concept today, places the child at the center of the family. According to this view, childhood and adolescence should not be seen only as a passage to maturity and adulthood (or times of preparation, qualification, postponement of rewards, etc.), but as life stages in their own right. Children and adolescents should be considered as people with an equal right to freedom, happiness and pleasure. Thus, parents are required to ensure that their children experience a happy childhood. Obviously, this concept is manifested in the daily life of the family. Parents who wish only to guarantee that their children are well-adjusted and healthy are amazed at the many rules and regulations and all the elements involved in the task assigned them.
2. Changes in the structure and status of the modern family. The second process is based on changes that have occurred in the structure and status of the modern family. The typical family today is composed of only a set of parents and their children or a single parent and his/her children. Moreover, the family does not fulfill any other significant economic function, nor is it involved in the determination of social position. This situation affects the need for parental guidance in three ways:

   A. It leaves the modern family with only one remaining reason for existence and one basic task: child rearing and education. Although the family receives some external assistance in this area from schools, youth movements and so on, these organizations can never replace the family in the essential part of its mission: ingraining societal attachments. This job is in the family's hands alone.
   B. It creates an environment in which young couples tend to cut themselves off from their parents when they marry, so that they are forced to fend for themselves, without any experience and without a clue as to how children should be raised. In contrast to the traditional extended family, which consisted of three generations and usually many children, where older brothers and sisters tended to younger ones, thereby gaining experience in child rearing, the modern family is compact and generally has many fewer children.
   C. It engenders sensitive emotional relationships among family members. Most modern social relationships are marked by

"objectivity" and "neutrality." We are expected always to remain indifferent, cool, contained; we must not let our feelings show or seek a way to express them. The family is almost the only place where we have an outlet for our feelings. This situation increases the emotional tension in the family. The smaller the family, the more intense the tension, because of the stronger mutual dependence of the parents and children. It is not surprising that these sensitive relationships, constantly accompanied by tension, create psychological problems which can be alleviated through advice and counseling.

3. Effect of scientific developments in the area of child care and education. The third process that has had a definitive effect on the need for parental counseling is the recent tremendous scientific development in areas affecting child care and child education. Medical advances in the treatment of disease and prenatal and postnatal care have significantly decreased infant and child mortality and have made parents increasingly aware that a working knowledge of the body and its physical needs is essential.

How can parents keep children healthy? When and how often should children be vaccinated? What should children eat? Or wear? These types of questions have become a large and especially important part of child care education.

Even more than medical advances, however, modern developments in psychology changed the way parents viewed the child and child rearing. From the moment we learned that the early stages of life have a definitive effect on personality and that childhood experiences leave an imprint on a person's entire life, parents of all socioeconomic and educational levels turned their attention to the psychological aspects of child rearing. They began to fear that they had not treated or were not treating their children correctly, and many were spurred to read up on the subject, attend lectures and seek advice from experts (if available) or other authorities (who tend to crop up when experts are not available). They had questions like: How should you handle the child who sucks his thumb? Who is afraid of the dark? Who lies? Is it recommended to force-feed reluctant children? To help children with their homework? How should you deal with adolescent behavior?

The combination of these three factors made the need for parental counseling even more acute. For example, the influence of scientific thought has become stronger as our belief in the power of science and its ability to solve problems has grown. The latter, however, goes hand in hand with the denial of traditional beliefs and methods. This distances the younger generation from their parents and engenders a reluctance to depend on the experience of elders, continuously narrowing the family circle - the one place in which we still belong. As we have already said, this is liable to increase intrafamilial tension, which in turn, may cause emotional problems or exacerbate existing developmental ones.

Thus, all these processes together constantly increase parents' need to seek advice, gather knowledge, and develop parenting skills and awareness.

6. *Aims and characteristics of parent counseling*

A. The aims of parent counseling are as follows:

- To expand their knowledge in the areas of child education and family psychology;
- To increase parental awareness of the differing needs of children in the various developmental stages;
- To encourage parents to develop tools and skills to improve their parenting ability;
- To help parents to be better able to use available resources to identify and cope with problems;
- To allow effectively parents to re-evaluate their values and beliefs, expectations and objectives with regard to the manner in which they raise and educate their children;
- To enable parents to appreciate the significance of the parenting experience;
- To enrich the parenting experience and increase parental pleasure and satisfaction from raising children.

All these can assist parents in their functional role and contribute to the establishment of solid, pleasurable relationships between parents and their children (Austerville and Cohen, 1989).

B. Parent counseling is based on the model created by Kaplan (1970), who claimed that functional difficulties emanate from a deficit in one or more of the following areas:

- Knowledge;
- Talents and skills;
- Personal and collective/ethical awareness.

Accordingly, parent counseling is directed at dealing with the above, using various techniques:

1. Providing parents with information on:
    - Child development;
    - Family development;
    - Stages in the lives of individuals and the family;
    - Characteristics of different age groups and growth cycles;
    - Developmental and behavioral theories.

2. Developing parental skills with regard to:

    - Listening to what others are saying;
    - Self-expression and conducting a conversation;
    - Having an exchange of views;
    - Give-and-take and conflict solving.

3. Developing parental awareness of:

    - Themselves (parental self-awareness);
    - Their expectations from their children;
    - Their values and beliefs on child rearing and child development;
    - Their expectations from their spouse;
    - Intrafamilial relationships;
    - The relationships between the nuclear and extended family.

7. Parent counseling - theories and approaches

Parent counseling is based on psychological, sociological and educational theories and employs various approaches that focus on three main areas:

- Educative counseling, to assist the parent in his parenting role as based on the preventive education approach;

- Parental preparation and direction, as based on theories of developmental psychology;
- The development of parenting skills and talent, as based on the leading functional/cognitive concepts of developing talent through practice.

The various theories differ from each other in the answers they provide to three main questions:

A. What factors tend to cause behavioral change?
B. To whom is counseling directed - the child, the parent or the system?
C. What do adults lack in their role as parents?

Questions

Approach	What factors cause behavioral change?	To whom is counseling directed?	What do parents lack?
Adlerian	wish to belong	child	knowledge
Humanistic	self-awareness and knowledge	parent	awareness
Cognitive	thoughts, concepts, beliefs	parent	skills
Structural	system's attempt to balance its parts	relationships among parts of the system	knowledge, talents
Behaviorist	reward and punishment	childs'	skills, talents
Communicative	attachment	parent	skills, talents

The table shows that each approach makes certain assumptions regarding the main questions, and accordingly, each defines the aims and methods of counseling differently.

8. *What is the role of the parent counselor?*

The parent counselor acts in accordance with the preventive education model to decrease the percentage of adults and children who need counseling, as well as to decrease the percentage of adults and children who do not reach their intellectual, emotional and social potential.

The counselor takes preliminary preventive steps to ensure an appropriate parental educational environment as it affects the psychological development of both the children and the parents. S/he instills knowledge, upgrades the quality of the parents' child care skills, steers parents in the right direction when problems arise, and improves their ability to master their role in general, within the scope of their daily lives.

The counselor takes secondary preventive steps when a problem already exists, but is still in its early stages, and intervention might lead to a rapid solution. It is very important that counselors be able to pinpoint problems as early as possible, so that immediate direction and assistance can be provided, thereby increasing the chances of a successful outcome.

The functions of the parent counselor are:

1. To motivate parents to seek parent counseling;
2. To educate parents in child psychology and child rearing;
3. To assist parents in developing objectivity when it comes to child rearing and education as well as specific problems;
4. To initiate, design and implement coping and parenting skills;
5. To reinforce parental self-confidence.

9. *Areas of expertise of the parent counselor*

As in every learning/teaching framework, teachers or, in our case the counselors, must be knowledgeable in the areas on which their work is based and about the information he transfers to others. They must be skilled in teaching methods and apply them appropriately. Specifically, parent counselors will have studied child and adult psychology, education and child rearing. They must be expert in the family, society and complex social systems, be familiar with guidance counseling techniques, and be able to communicate their knowledge in different settings, especially group frameworks. Most important, they must know and understand themselves, their talents and deficiencies, and recognize their ability to develop relationships, engender trust and provide a positive, supportive atmosphere.

The recently developed programs for training parent counselors in Israel take all of the above into account. Most operate in association with academic institutions. Each offers a minimum of 500 hours of classroom study and 112 hours' supervised field work (a total of 612 hours), provided over three years. The field work is done in the second year and consists of 28 meetings of 4 hours each with parents in a group setting. Specialized guidance training (56 hours) takes place in small parent groups of six to eight participants.

Program syllabus

A. Mandatory studies

- Developmental psychology (from newborn to adult), including various types of psychopathology;
- Group dynamics: theory, group processes, trial runs in group counseling using colleagues;
- Specific approaches to parent counseling; specialization (Adlerian theory, behaviorism/cognitive theory; humanistic theory, etc.);
- Family dynamics: spousal relationships; parenthood as part of the life cycle, ethnic and social characteristics of the family;
- Training: in the field, in a particular speciality.

B. Electives

Students in the training program:

- These courses are intended for school teachers, pre-school teachers, guidance counselors, psychologists, social workers, occupational therapists and nurses. All participants must have an academic (university) or professional degree, work experience, and the emotional maturity necessary to guide, advise and otherwise assist adults.
- Students who lack the prerequisites indicated above may be accepted, provided they do not exceed 15% of the total student body for that year.

- Transfer from one program to another at the end of the first or second year of study is contingent upon the approval of relevant authorities in the program from which the student is transferring.

Teachers in the program

Teachers must hold at least a master's degree. Candidates who do not have this degree must receive special permission from the Department for Parents, Family and Community of the Adult Education Division of the Ministry of Education and Culture.

Qualification

Students who successfully complete the full program as described above will be awarded certification as a parent counselor by the Ministry of Education and Culture by authority of the Minister of Education.

10. Parent counseling as a profession: Where does it stand today?

Programs for certification of parent counselors have been operating on an official, institutionalized basis in Israel for over ten years. At present, there are 15 different programs, each with its own unique character and specific emphasis. Approximately 2000 participants have completed their studies and are qualified parent counselors. However, not all are actively employed in the field. Some took the course simply to expand their own knowledge with no intention of using it for professional purposes; other use their newly gained knowledge within the framework of their work in education or social/therapeutic fields; the remaining few devote all their time and efforts to parent counseling.

If we return to the characteristics of a profession discussed earlier, we can see how we are headed in the right direction in this field, but we are still far from achieving our goal.

A. General and systematic knowledge. As we saw, parent counsellors are exposed to knowledge from a multitude of sources. The manner in which this information is incorporated and the points of emphasis are determined according to the needs of the target parents, from the preventive education aspect. Both classroom and field study are offered, to provide the participants with a varied and solid body of knowledge on which to base their work.

B. Authorization by those who receive the service. "Family Relations," broadcast on Israel Television, contributed a great deal to popularizing this field and to showing possible ways in which counselors can help parents. People on the program spoke of all types of problems that come up in family life, which were then explained and analyzed by a parent counselor.
The proper organization of counseling activities also helps parents get the most out of them. We found, for example, that "centers" or "schools" for parents are preferable to individually sponsored groups.

C. Emphasis on symbolic over financial rewards. The job of parent counselor has a social-educational orientation. Counselors usually operate through unions or workers' organizations, at standard salaries. Most counselors stress the tremendous satisfaction they derive from their work. Many see themselves on a public education mission.

D. Self-supervision via professional societies and the like. The qualification programs are supervised by the Ministry of Education and Culture. Local and national support networks are open to graduates, and there are also professional clubs, on-the-job instruction (mandatory), and a variety of in-service training courses. Recently, a special section for parent counselors was opened at the National Association for the Education and Care of the Family.

E. Public and legal recognition. The Minister of Education and Culture recently appointed a professional academic committee to supervise the counseling program, deal with problems that arise, and approve the distribution of certificates to participants who have successfully completed their studies.

It is clear that we need to progress further in the area of professionalism. There is still insufficient public awareness of the field, the type of help available and to which bodies to turn. We need a separate and coordinated system offering different types of guidance under the aegis of local or national authorities at flexible times and in convenient places. In the coming years, we will be devoting a great deal of time to this area.

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L.

Cooperation between the Adult Education Division and the Local Authorities

Ephraim Shach

Diploma
TITLE

COOPERATION BETWEEN THE ADULT EDUCATION DIVISION AND THE LOCAL AUTHORITIES

Ephraim Shach

Unique cooperation with Jerusalem

The relationship between the supervisory personnel of the Adult Education Division of the Ministry of Education and Culture and the municipal or local authorities differs from city to city. I shall describe below the situation in Jerusalem. The local authorities include the Jerusalem Municipality, the Beit Shemesh Local Council and the Mateh Yehuda District Council. (There are a number of other District Councils as well, such as those in the Jordan Valley and in Mateh Binyamin). The cooperation between the national and local systems extends to ulpanim (intensive Hebrew language study centers for new immigrants), parent counseling programs and the adult education programs run by the *TEHILA* project, which include primary, secondary and "tichonit" (mini-high school) frameworks. The Ministry's most important relationship is, of course, with the Jerusalem Municipality.

The uniqueness of our relationship with Jerusalem is that the former mayor of Jerusalem, Teddy Kollek, saw fit early in his career to establish a Municipal Ulpan system under the blanket supervision of the Ministry of Education and Culture. This was a very significant undertaking, because it meant opening a network of municipal-run ulpanim in the center of the city. We supervised the hiring of staff and paid part of the salaries; student tuition and funds allocated from the city budget covered the remainder. The mayor thought it important to invest in this relatively progressive project, because Jerusalem attracts not only new immigrants, but also tourists, researchers and clergy -

Jews and non-Jews alike - who want to absorb the atmosphere of this special city. Thus, at our urging, the Municipality decided to establish a system that would cater to newly arrived immigrants, temporary residents, Christian tourists (including students from theological seminaries who come to visit Jerusalem's holy sites) and Arabs. (The necessity to create a framework for Arabs arose primarily after the Six Day War; many Arabs, especially from the eastern part of the city, learned Hebrew in the municipal ulpanim.)

Types of Ulpanim

Most Israeli municipalities outside Jerusalem did not establish a network of ulpanim, and instead created "ulpaniot," less intensive frameworks. Jerusalem's ulpanim are highly intensive, on a level equal with the ulpanim in the Absorption Centers that were established in conjunction with the Jewish Agency. The intensive ulpan courses generally provide 25 to 28 classroom hours a week, and the absorption center ulpanim provide 28 hours. The intensive ulpanim in Jerusalem operate only in the mornings and offer 25 classroom hours a week. In the evenings, the Ministry runs smaller ulpanim (with the cooperation of the municipality) for students who have completed beginners' classes, and wish to continue to study Hebrew after work or for people in Israel on sabbatical, who prefer to spend their daytime hours in other pursuits. The pedagogical aspect is the sole responsibility of the Ministry; the municipal personnel are given only administrative duties.

In past years, the Municipality considered closing down the system for budgetary reasons and transferring it entirely to the Ministry of Education and Culture or the Ministry of Absorption. We were able to convince the municipal authorities that their obligation to continue offering ulpan services was no different than their obligation to provide the other services the Municipality normally extends to city residents. But this is all history.

When the mass immigration from the former Soviet Union began two years ago and the concept of direct absorption was instituted, the Municipality realized that it would be unable to absorb so many people on its own. Therefore, various public organizations were integrated within the system in order to open ulpanim for the new immigrants. In the ulpanim run by these organizations, the Ministry of Education and Culture employed the teachers and other personnel and paid their entire salaries (with the public organizations supplying only the building in which the ulpan and administrative services were housed); the municipal ulpanim continued under the former arrangement, that is, its workers were employed by the City, with the Ministry of Education and Culture contributing part of their salary. In answer to the need created by the tremendous influx of immigrants, the city also opened two intensive ulpanim in addition to the existing ones - a total of five, including the ulpan at Beit HaAm, which can hold up to 14 classes.

In my opinion, the principle of cooperation with the local authorities is important. I believe the cities must offer ulpan services alongside all their other educational and cultural services. I do not see financial savings as the most important element here. However, in order for the Municipality to enjoy the same benefits that other bodies do, the Ministry has doubled the funds it contributes to salaries, so that it now covers the greater part of the salaries paid to Jerusalem's ulpan teachers.

Adult education and parenting frameworks

The adult education frameworks that do not provide Hebrew language programs for new immigrants include the *TEHILA* centers, some of which are run by the Municipality and the others by Community Centers. The Ministry provides equal financial assistance to each; the remaining funds are obtained from tuition and other sources. In addition, 20 years ago, the Jerusalem Municipality, the Jerusalem Labor Council and the Ministry of Education and Culture established the Center for Adult Education (a "tichonit"). This endeavor was a response to the many complaints directed against the private schools that prepared adult students to take the high school matriculation examinations, asserting that they charged high tuition fees and did not properly prepare the students for the examinations, Today, with 30 classes, the Center for Adult Education is the largest such school in Israel. The council provides the building and runs and maintains the school. The city pays the teachers' salaries, and the Ministry provides pedagogical counseling.

Therefore, our relationship with the local authorities is not that of "big brother" to "little brother," but rather an equal and completely cooperative effort. No partner makes a decision without first obtaining the approval of the others.

Jerusalem has three parenting centers. Initially, they were run by different organizations: training for parent-group leaders in the public school system was provided by WIZO (Women's International Zionist Organization); parent-group facilitators in the national religious educational system were trained by Emunah (a national-religious women's organization); later, a center to train parent-group leaders for the ultra-orthodox schools was established. In view of the great success in this area, the Adler Institute also took part, and now four centers are working in this area. The Institute for Parent-group Leaders Training, in conjunction with Jerusalem's teachers' colleges (David Yellin and Efrata), provides a three-year program for parent-group leaders, including courses in parenting. This takes place with the complete cooperation of the Municipality and the Ministry. In the area of parent counseling, I believe that our district is number one in the country with regard to the number of training institutes and the number of courses offered. Our success is largely due to the fact that we were able to foster public awareness of the need for parent counseling.

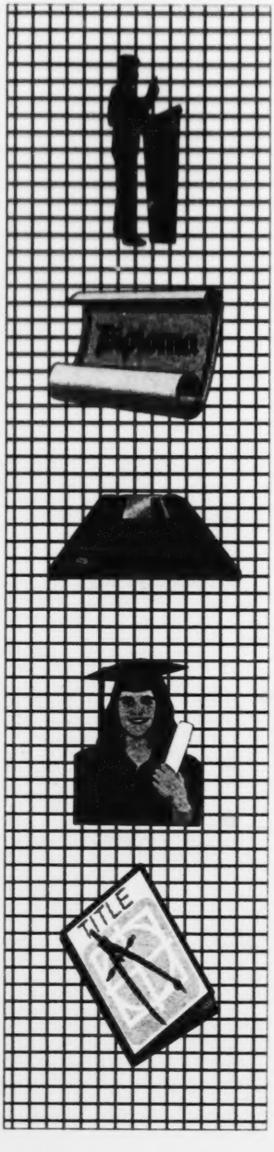
Today the ultra-Orthodox community is more open to new methods in parent education. Under the directives of the Orthodox Rabbinic Council, it has been widely recognized that education today requires parents to study child rearing and to receive parent counseling. This sector has unique problems that distinguish it from the secular and national religious populations. The ultra-Orthodox must cope with living in a "closed" community that is, nevertheless, a part of a larger pluralistic society. In addition, teachers (as well as rabbis and heads of Yeshivas) have much greater authority in the Orthodox sector than in the other sectors. Rabbis and other religious educators have organized parenting groups and have even published books especially for this sector. They do not reject to the Adlerian or the American PET (Parent Effectiveness Training) methods, provided they do not clash with the tenets of Jewish Law or ultra-Orthodox beliefs and world-view.

In conclusion, the educational activities taking place in the Jerusalem District are extremely diverse. Although the population is small numerically, its heterogeneity requires us to tailor the different study programs to the many strata and subgroups living in the city.

Fortunately, the Municipality and the local and district authorities (the Jerusalem Municipality, the Mateh Binyamin District Council, the Beit Shemesh Local Council) recognize the unique qualities of Jerusalem and expend a great deal of effort in successfully running a wide range of educational services for the entire population.

M.
Publications - The Cream of the Crop

Yehudit Orensztajn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TITLE

PUBLICATIONS - THE CREAM OF THE CROP

Yehudit Orensztajn

Because of the unique characteristics of the population it serves, the Adult Education Division of the Ministry of Education and Culture operates as a small-scale ministry in many areas, including human resources, teacher training, and in-service training. This is especially true when it comes to the preparation of pedagogical materials - curricula, textbooks and teacher training manuals - because materials designed for children and youth are inappropriate for adults.

Two units of the Adult Education Division, the Department of Hebrew Language Instruction and the Department for Basic Adult Education, employ a panel of experts who prepare lesson plans and pedagogical materials in line with the special and varied needs of the adult student population. Two other units, the Department for Parents, Family and Community and the Department of Popular Universities, also publish material in their particular fields.

Department for Hebrew Language Instruction

The Department for Hebrew Language Instruction is the oldest unit of the Adult Education Division. Even before the State of Israel was founded, this division ensured that new immigrants were taught Hebrew and prepared the requisite study materials. The many books and workbooks published over the years may be categorized as follows:

* Curricula: for beginner-level and advanced study; for Hebrew language and Bible studies; for different frameworks (kibbutz ulpan, state employees); and for immigrants with little or no formal education (mostly Ethiopians).

Two years ago, two versions of the "Recommended Curriculum for Hebrew Language Instruction" were published separately in the Central and Southern Districts. The first reviewed and updated the traditional curriculum, and the latter introduced innovative teaching methods which had been developed in the district. The authors then combined the best features of both and created a national program for Hebrew language instruction. At present, a draft of the new curriculum is in the press and will be released for experimental use.

The "Curriculum for Advanced ulpan Study" is currently in its final publication stages, and the "Curriculum for Advanced ulpan Study for Ethiopian Immigrants" is now being written.

* Readers: for example, "Early Stories and More Early Stories" "The Alpha-Beita of Israel" and "Tales Told by Ethiopian Jews";
* Books on Israel: "Places," "Famous People" and "Famous Events"
* Books on the History of the Jews and the State of Israel: "The History of Israel from Biblical Times," "The History of Israel from the Second Temple Period," and "Israel: From the Early Settlements to the Founding of the State";

A workbook entitled "Chapters in the History of Israel for ulpan Classes" will be released soon. "Jewish Holidays" and "Holidays and Memorial Days," two series which were written a few years ago, are now being reviewed in order to publish new editions of all the workbooks.

* Books on special topics: A number of years ago, the Ministry of Education declared that each academic year an "annual theme" would be chosen as the focus for the entire educational system. This led to the publication of many books and workbooks for the ulpanim, such as the "Charter of Independence of the State of Israel," "Respecting the Law" and "Plain Speaking and Other Things." The workbooks planned for 1993 are A "Collection of Sources and Teaching Resources for the Annual Theme of 1993: Jerusalem" (just published), "Lessons about Jerusalem" (in press), and "Let's Go to Jerusalem" (in press).

Of note is "Saga of Aliya," an academic work on the absorption of Ethiopian Jews, with emphasis on their studying the Hebrew language.

- Exclusive books: "Making Learning Fun," an interesting book published two years ago, offers teachers a plethora of ideas for using games in the learning process. A more recent publication, "Hebrew and the Holy Language," describes the pedagogical approach of Dr. Shlomo Kodesh, an experienced Israeli educator and former Director of the Adult Education Division.

"Hearing and Understanding," a collection of exercises to develop listening comprehension, will be released in the near future.

- Periodicals: Any description of Hebrew language instruction must include two periodicals: the veteran "Echo of the ulpan," published triennially (volumes 63, 64 and 65 came out in 1992) and widely read by Hebrew language lovers, and "Points about Hebrew," a monthly newsletter for ulpan teachers, which originated in response to the recent sudden influx of hundreds of new teachers hired to answer the needs of the mass waves of Russian immigrants. into the system. The latter contains pedagogical material and lesson plans for immediate use in the classroom.

Along simiiar lines are the three recent editions of the new work sheets designed to assist teachers of Ethiopian immigrants. The monthly "Advanced Topics," which will be published soon, is geared to teachers of upper level ulpan classes for Ethiopians.

Department for Basic Adult Education

This Department caters to adults who wish to complete their primary or high school studies. The material for the high school level is published by The Open University, and material for the primary school level by the Adult Education Division. The last decade (the 1980s) were the peak years for these *TEHILA* (acronym for Basic Education Program for Adult Students) schools, with 15,000 students enrolled in the system. Many new publications were published in this period.

The bocks geared to the *TEHILA* system cover a number of study areas:

Alphabet books: the 25-unit series, "A Page and One More Page" - Primers: a 25-unit series, - "Reading with a Purpose" 20 have been published to date) Readers: - "Together," - "Between the Pages of the Newspapers," - "The World in Which We Live" Readers in Literature: "Between Him and Her," - "Parents and Children," - "The Singing Star" - Language workbooks: "This is How We Write," - "Dictionary Words" (revised edition just out), "Words, Too, Have Roots," - "Verb Usage," "Male and Female He Created Them," - "Writing Correctly," - "It's Good to Write," - "Writing Proper Sentences," - "Writing Well" History workbooks: "Idea and Realization," - "Jews in the Middle Ages" Geography workbooks: a 3-unit series, "From Near and Far" Science: "The Food We Eat," "The Wonders of Nature," "Health Above All" Arithmetic: "Numbers and Numerals," a series used mostly in ulpanim for Ethiopian immigrants.

Some of the workbooks come with a teacher's manual.

Books on special topics: A number of publications have been released related to the annual theme chosen for particular school years: "Ben-Gurion: Man of Vision and Action," "Charter of Independence" (in two parts: "Immigration and Absorption, 1948-1985" and "Development of the Country"), "The Glory of Hebrew," "From the Holy Tongue to the Spoken Language" and "Return to Zion: The New Wave." In 1992, work sheets on the 500-year exile from Spain were published, and soon to be published are workbooks written for 1993, "Focus on Jerusalem," at both introductory and advanced levels.

The books written for the *TEHILA* schools are used also in other frameworks, such as special education programs, youth movement groups, etc.

- Exclusive books: In 1991, Dr. Ora Grebelsky's "What's New in the News?" (included in this volume) reported the results of her study on how adults with little or no education (*TEHILA* students) understood the news.

Department for Parents, Family and Community

This unit differs in make-up and aims from the two units discussed above and therefore publishes fewer publications. In the past, the section published a number of newsletters entitled, "A Guide for the

Guidance Counselor," containing information pertaining mainly to counselors of parent groups. After a break of a few years, the newsletter was renewed this year in a new format. The Department plans to publish three newsletters annually.

Recently, a reader for counselors of immigrant parent groups, "Between Two Worlds," was published, providing specific background information about this area.

Another soon-to-be-issued publication on parent counseling is "What Happens Between Us?", which offers a new approach to interpersonal relationships.

Department of Popular Universities

This Unit issues an annual publication containing academic articles on a topic, information about what is going on in the field in Israel and the world, and statistical data.

History of the Adult Education Branch

Dr. Elyakim Weinberg, a senior supervisor in the branch, is the author of "Adult Education in Israel in the Modern Era," which describes the history of the Adult Education Division.

English publications

The Adult Education Division also ensures that the State of Israel is represented internationally (especially in Europe) in symposia and conferences. Two books on adult education have been published in recent years, with English translations of articles written by expert Israeli educators. These are "Literacy in Israel: Widening Horizons" (1984) and "Adult Education in Israel: Values and Practices" (1990). In addition, some of the articles in "Saga of Aliya," noted above, were translated into English and published under the same title.

In conclusion, the writing and publication of a book is like childbirth. It is a long and painful process, and only those who have experienced it know how much the writer endures. After he has survived the writing pangs, his patience runs out and he can hardly wait for the fruits of his labor to appear. Unfortunately, things often don't go as quickly as we would like.

Books published today are in increasing competition with the electronic media, whose very rapid development has already exceeded our imagination. Therefore, books must be attractive, appealing and readable. The type must be widely spaced, so as not to frighten away the reader, and the tables and illustrations should be in color, because readers have become accustomed to color television and movies.

The computer offers an excellent solution to most of the issues raised above. It can perform wonders today and its printing technology is improving all the time... But this is all very expensive, and regretfully, our budget cannot always keep pace with demand.

Despite these problems, those of us at the Adult Education Division are proud of our work in the area of publications. We have at present about 200 works to our credit, most of which have received widespread acclaim from authorities in the field.

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